

The War Cry



OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

No. 4319

TORONTO, SEPTEMBER 2, 1967

Price Ten Cents



From the C.B.C.-T.V. Centennial documentary, "Descent into Darkness"

LABOUR DAY

September 4th

"In our modern industrial civilization it seems inevitable that most people should be paid workers, and it is of the very first importance that their jobs should be meaningful to them. But I suggest that we shall not get much further in our thinking if we fix our eyes too narrowly on the job, because what has to be made meaningful is not just the job by itself, but the lives of the workers, both when they are on the job and at all other times."

A. N. WHITEHEAD

THE WAR CRY, CANADA AND BERMUDA

Published weekly by The Salvation Army Printing House, 471 Jarvis Street, Toronto 5, Ontario, Canada.
International Headquarters: Queen Victoria Street, London, E.C. 4.
William Booth, Founder. Frederick Coutts, General.
Territorial Headquarters: 20 Albert Street, Toronto 1, Ontario.
Clarence D. Wiseman, Territorial Commander.

All correspondence on the contents of THE WAR CRY should be addressed to the Editor, 471 Jarvis Street, Toronto 5, Ontario.
Subscription Rates to any address: 1 year \$5.00. Send subscription to the Publishing Secretary, 471 Jarvis Street, Toronto 5, Ontario, Canada.
Authorized as second class mail by the Post Office Department, Ottawa, and for payment of postage in cash.

COMMENT

Vocation and Vacation

AS Labour Day, oddly enough, is a holiday, it may be considered a suitable time to reflect on how, in the history of man, vocation has become a synonym for something from which he can hardly wait to get a vacation.

Man works to live. He is most healthy and his life most free when he is "taken out of himself", absorbed in something which draws out his best power in its service. It is a condemnation of our organized society that so many people have to accept jobs in which it is almost impossible to lose themselves. Their work is so repetitive, or so unpleasant in character, that it is difficult to see how they can create forms of value. But such work is a necessary part of daily life and, if honest, it becomes a service rendered to society. This sense of vocation was no doubt behind the stoical devotion to duty expressed by a Cape Breton miner the other day. He made light of the dangers of his job, denied that his health was in any way affected and had no criticism of the management. "If the pits stay open, no doubt our kids will go in them—and like it."

When work is dissociated from community service, men think only of their rights and begin to violate their own nature. We all need to have a doctrine of labour.

Man in God's image was designed to be a worker. But, according to the Old Testament, he chose his own image of himself. He saw himself no longer responsible to God but rather as being like God. It was a camouflage and a lie. He could not happily live with it, and in his attempts to do so he has restricted his opportunities for self-development.

The New Testament was written at a time when Christians regarded their present world as doomed and thought that the imminent establishment of the Kingdom of God would supplant the earthly systems, including their own daily work which was involved with them. Vocation was thought of in terms of man's eternal salvation rather than his daily work.

In the Middle Ages theologians took a different line. In a sense the Kingdom of God has already come in the establishment of the Christian Church. Those who were involved in its work—which then included all healing and teaching activities—had a vocation in the New Testament sense. It was other-worldly. Secular work, on the other hand, was a punishment for sin and had no redemptive dimension.

The Reformation taught that Christians who poured their lives into their daily work would find that their life of faith was not suspended during working hours. Their vocational life was the arena in which God's calling was to be worked out.

This is made difficult, though not impossible, where the management has scant regard for community needs. That is why society has a duty to see that work which is relentless drudgery, which thwarts the worker's sense of craftsmanship, is both reduced to a minimum and mitigated by a fuller regard to the character of a worker's leisure.

THE EPISTLES OF PERCY No. 3

Dear Jack:

Last Sunday our corps officer came out with a brand new word—implosion! Speaking in terms of world community living, he explained that the trend nowadays is away from explosion, that is, when parts of a whole separate and go off in all directions. We are in some ways now making the world into a global village in which man communicates with man across all kinds of boundaries. In one word this whole phenomenon has been described as an "implosion"—a coming together of the various parts.

Using Paul's analogy concerning the smooth functioning of the different parts of the body (1 Cor. 12: 14-27) to illustrate, our corps officer pointed out very cleverly that the same thing must happen in our corps. Each of us should be saying, "We need to get involved with one another to find new relationships and to find new meaning in our work."

After all, this is the purpose of the Partnership programme. It can bring about the cohesion and co-ordination of all sections of corps activity. It can mean that the work load is not just carried by the faithful few, but shared by the greater involvement of corps folk.

As Partnership is fully launched, you will find that your corps can set worthwhile goals and achieve a sense of direction in its total mission. Under the all-embracing umbrella of the Partnership plan, your general committee which should include members of the census board, corps council and from every corps section as well as other selected comrades will map out the corps' "vision"—its programme for the future.

Your Partnership in the Gospel has truly been described as being



"of the people, for the people and by the people"! In this regard, it is heartening to learn of the ready response you have had in the recruitment of your visitors.

The fact that you have been able to secure one group captain for every five visiting couples is most fortunate. Your visitors will enjoy the Bible study sessions held during the two general committee meetings, as well as be helped by the instruction given on how to visit on behalf of the Partnership programme.

You see, Jack, most corps respond to this programme of Christian stewardship, because they see the common logic of it all: it spells health, purpose and action. Even in smaller corps where manpower is at a premium, it has been found that none of the basic principles of the plan need be omitted, but simply that the set-up has to be adapted to suit the size of the corps.

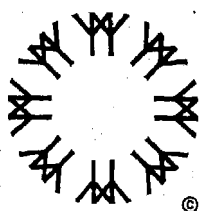
One thing is certain. As you all dedicate yourselves to the Partnership task of being "workers together with Him" in and through your corps, do not be surprised if it ultimately causes spiritual-implosion!

Yours in Partnership,
PERCY

Dr. Graham and the General



Seen here with (left to right) Cliff Richard, Dr. Billy Graham and George Beverley Shea is General Coutts, taking part in a campaign rally at Earls Court, London, England.



HEAR
THEM AT
EXPO

MONTREAL CITADEL
BAND and SONGSTERS

Saturday, September 2nd
BAND SHELL E

11:15 a.m. and 4:30 p.m.

3—The Right Place

WATCHING gun drill by a team in his unit, a military officer noticed that the routine of loading, sighting and firing, was done by five men and the sixth man remained at attention throughout the whole operation. He referred this matter to his superiors and a search through old manuals was instituted to discover the sixth man's duties. Eventually a veteran remembered that No. 6 used to hold the horses' heads.

The moral of that story might apply to the fine turnout of Salvationists standing on the same spot on a Sunday as did their fathers fifty years ago—but then under infinitely different conditions. Some of them have noticed that few people now want to stand around the streets at that hour but they are proud to feel that they are being loyal to Army custom. They might agree that they are doing little else than going through the motions, but there seems to be an aura of tradition about it, like the Changing of the Guard.

This is a misconceived loyalty. As has already been stated, Army tradition is not necessarily kept by doing what we have always done; it is preserved by adapting our tactics to every new situation. Our methods are only "traditional" when they express the spontaneity, enthusiasm, originality and adaptability of the Army's formative years.

The most fruitful field of open-air evangelism is among leisured crowds. For years this type of congregation has been moving out of the range of our time-honoured Sunday programme. Soon this switch may be complete.

If we are prepared to devote nothing more than the less profitable but more convenient hours prior to the Sunday indoor meetings to open-air activity, then correct siting is not much of a problem. "Casting bread upon the waters" is a simple process. It doesn't much matter where you stand if you are "leaving it all to the Lord". It can console us to know that the passenger in the bus, the engine of

which drowns the sound of the speaker's voice, may nevertheless be convicted or inspired by the sight of the Army's uniform. But it should not content us. Maybe the grace of the Holy Spirit often has to make up for our lack of effort and vision. We need to take William Carey's advice: "Work as though it all depended on you, and pray as though it all depended on God".

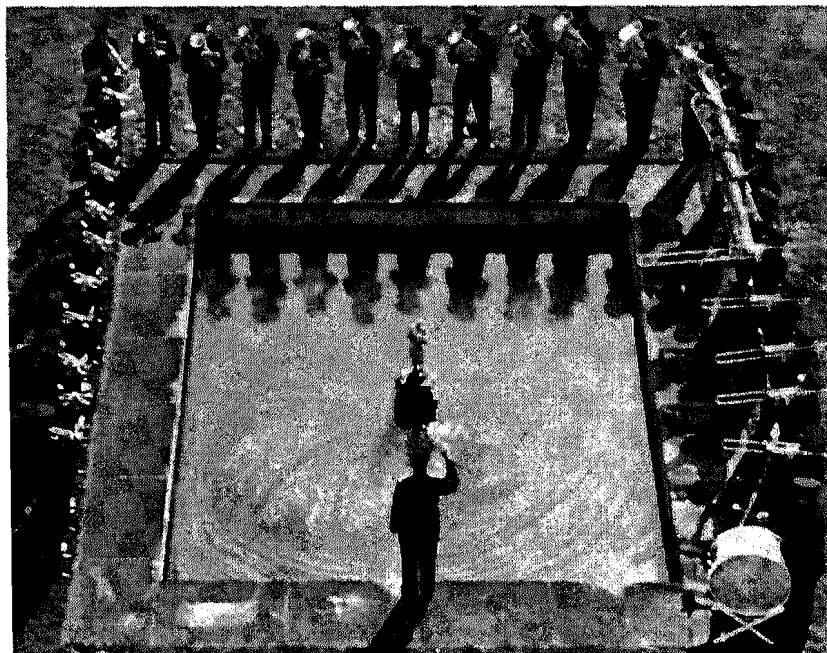
Audibility

A noisy or deserted stand can often profitably be abandoned in favour of a spot near an open café or other place where there are people around. We must remember that our message is to be heard and it is infinitely better to retreat to a quiet stand off the main street if traffic makes our efforts inaudible.

The siting of neighbourhood stands is more important than some people think. No matter how short the road, we should avoid standing in exactly the same place every time. Apartment blocks bring far more people within range of our

OPEN-AIR MEETINGS

Continuing a series of ten articles on vital aspects of The Salvation Army's oldest method of evangelism



FISHING?—Idyllic surroundings, convenient conditions may, evangelically speaking, be a place to catch a few fish, but the enthusiastic and really successful "fishers of men" launch right out into the deep. This kind of effort requires a great deal of thought and preparation and sometimes results in a toiling, fruitless endeavour, but it is the place where our Lord directs us.

voices. This provides a "curtain" which contains the sound. The modern kind of development with two-storeyed, semi-detached buildings set in gardens, lets in the wind on one side which blows our words away through the other. In such neighbourhoods, especially in winter, our message can reach only a dozen or so houses effectively.

Proper Speaking

Wind is an important factor in an "open" area. If it is a particularly wild day, not only should the open-air stand be sited so that most of the street is down-wind, but speakers should be advised to keep their backs to the wind and speak only in that direction. In any case, turning from side to side is a bad habit in open-air speaking. It is better for the listeners at one end of the road to hear the whole of your address than to leave the folk at both ends trying to fill in the words that were fired in their opposite directions, as the example of Willie Weathercock may serve to show.

To sum up: Siting, as regards scurrying crowds, is practically irrelevant. For captive crowds, it must be as near as you can get to them, and for neighbourhood open-air meetings it calls for a constant change of pitch with attention to the prevailing wind. Leisured crowds are the most profitable target for attack and our open-air strategy

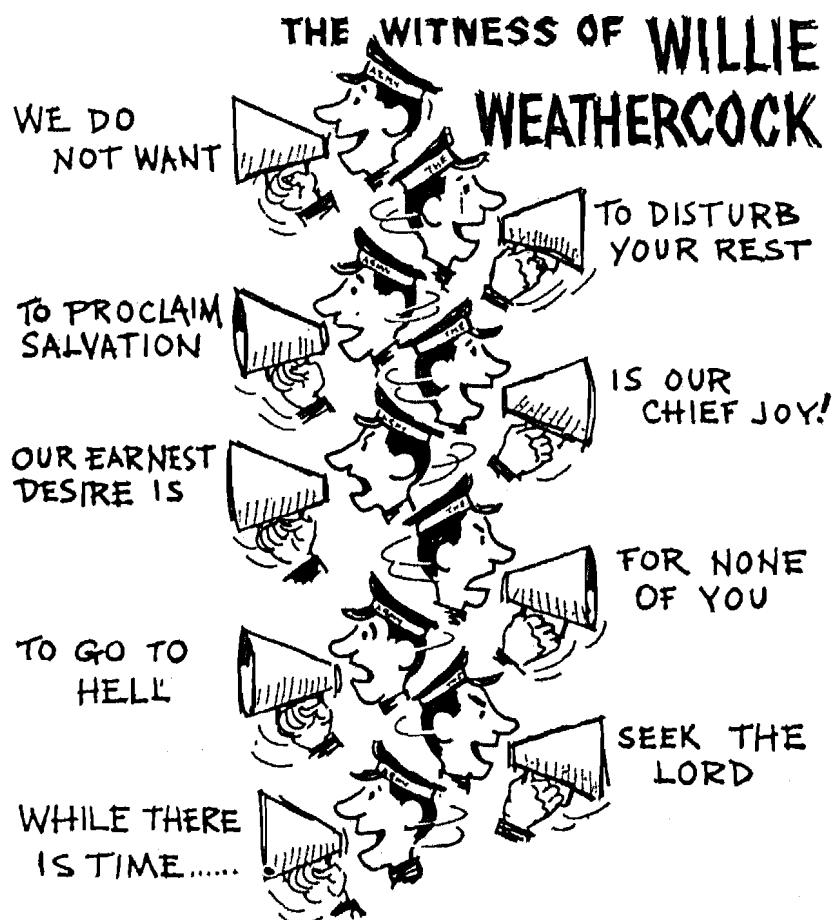
should be planned with such people in view.

Under nineteenth-century conditions the poor and the lower-middle classes lived with large families in small over-crowded houses. Home was a place to escape from. After working hours those with leisure spent it on the main street. In these days, with smaller families and a higher standard of living, home is a place to escape to. Television, more than any other factor, has increased this tendency so that even the pubs and theatres are affected.

In many towns there is no place at all where one can find leisured crowds in winter. In summer they seem to be confined to parks and open spaces. A reconnaissance of the outlying districts, however, may show that on a summer evening certain beauty spots or camping areas can provide congregations with leisure to listen.

Unfortunately, it often happens that the best sites for reaching leisured crowds are on districts belonging to small corps with meagre forces. We are used to the idea of having a night out together and renewing fellowships with comrades of neighbouring corps by arranging a musical festival; but a combined operation to reach the godless crowds "out there" would do much more for the Kingdom of God.

NEXT WEEK—The Use and Misuse of P.A. Equipment





COMMISSIONER ROBERT HOGGARD
CONTINUES HIS SERIES OF STUDIES

Understanding The New Testament (12)

The second reply shows that liberty must be conditioned by love.

The question was: Should Christians eat meat already sacrificed to idols? The setting of the question is far removed from modern Church life, but the principle involved is thoroughly up-to-date! It is obvious that the Corinthian church was concerned lest by a perfectly legitimate practice they were jeopardizing their Christian influence.

Here is Paul's reply: "We know that we all have the knowledge. Knowledge puffeth up, but love edifieth." What does he mean?

First, that every Christian has certain knowledge that idols are not gods, and knowledge that the meat sacrificed to them is therefore no different from any other meat. So knowledge says: Go ahead and eat that sacrificial

BIBLE SCHOOL

LESSON No. 92

meat. It is cheaper than market meat, so why not?

But we must hear the rest of Paul's answer: "Knowledge of itself puffeth up," that is, it has a tendency to inflate the intellect with pride, rendering sound judgment impossible. So to knowledge must be added love, for love edifieth.

True, knowledge says go ahead and eat that meat! But love says if you do, those who have been taught that their idols are living gods, and who regard the meat sacrificed to them as sacred, will naturally conclude that Christians share their belief; then what about your Christian influence?

Surely the principle illustrated has a very modern application. It is not enough to know that there is no harm in this or that! There is another consideration to take into account: what will be the effect of my example upon others? Am I afraid lest I be called narrow-minded or a square?

The age in which we live needs Christian witnesses who refuse to compromise with evil in any shape of form!

Paul then gives an authoritative statement concerning the place of woman in home and church.

As in all pagan societies, Corinth regarded woman as the property and plaything of man. It is not therefore surprising that the church asked Paul to define the status of the Christian woman.

Here is Paul's reply: "The head of every man is Christ; the head of every woman is the man; and the head of Christ is God."

The middle part of this threefold statement, so frequently taken out of context and misunderstood, must obviously be interpreted in the light of the other two relationships, so let us consider each of them, commencing with the last.

The head of Christ is God

There are two aspects involved here. First, Christ was completely equal with God in nature and in purpose. Second, Christ voluntarily blended His will with that of His Father.

The head of every man is Christ.

Born of the Spirit, man shares the nature and purposes of Christ, and gladly submits his will to that of his Redeemer.

Against this background, consider the middle statement: **The head of the woman is the man.** Woman shares the nature and the purposes of man. She is from a man by creation, and he is from the woman by birth. She is in no way inferior to man, but is his counterpart. She blends her will with his, because his will is blended with that of Christ, just as the will of Christ is blended with that of God.

Here is the Christian ideal and the undoubted secret of a happy, disciplined, healthy home. Such homes are the greatest need of modern society.

The Role of Women

Paul next turns his attention to the place of woman in the Church (11:4-5). Let it be noted that Paul was fully aware that women prayed and preached in the Church, and that he did not utter one word of disapproval! His only directive was that men uncovered their heads in reverence, and women covered their heads, because in a pagan society only dishonourable women appeared in public uncovered.

Paul also gives a corrective statement re-

garding the meaning of the Lord's Supper.

It was the practice in the early Church for believers to meet in their homes for the breaking of bread (Acts 2:46), a simple procedure, as enacted by our Lord when guest of the two disciples He met on the Emmaus Road.

At Corinth these love-feasts often became orgies, marked by gluttony and drunkenness. Hence the church asked Paul for directives.

In reply Paul repeated what he had received from the Lord Himself, so that his statement is divinely authoritative.

To read this passage without prejudice and without regard to tradition is to realize its intended significance.

Eating and drinking are the two most simple and most frequent and most essential acts in our daily lives. By them we satisfy hunger and thirst, the two dominant appetites of the human body, and so sustain physical life. What is more natural than for our Lord to desire His people, when building *their* bodies to remember His broken body, and when passing the cup to each other (as was and still is an Eastern custom) to remember His blood, by which the life of the Spirit is received and sustained?

The Cross stands at the centre of the Christian faith. So, adds Paul, in effect: regard the Cross worthily, by allowing it to examine you and judge you, and its blessings will flow into your very life. But to regard the Cross unworthily is to invite weakness, sickness, death and judgment. How true it is that our attitude to the Cross determines our eternal destiny!

(Next Week: Last article on this Epistle.)

The Marks of the one true Church

UNDER the heading "Marks of a True Church" we have already considered the disorders with which Paul deals in the first six chapters of this great Epistle.

Beginning with chapter seven, the Apostle proceeds to answer four specific questions about which the church had written him. The first relates to marriage (7:1-40); the second, to meats sacrificed to idols (8:1-13); the third, to the position of women (11:2-16); and the fourth, the Lord's Supper (11:17-34). All four issues also concern the church of our day.

Before considering the replies of Paul, two observations appear desirable. First, the moral climate of Corinth was not unlike that which pressures the youth of our times. Second, Paul distinguishes between what is commanded and what is left to our own judgment. This is made clear in verses 6, 10, 25 and 40 of chapter seven.

The first reply sets forth the secret of a happy marriage.

The question was: In view of the sexual perversions prevailing in Corinth, should Christians remain outside the marriage relationship?

Here is a summary of the reply of Paul: Marriage is perfectly lawful and natural and beautiful. It is a divine ordinance, and the Christian is under obligation to lift the relationship from the bestial concept prevalent in the world to the high standard intended by God.

Paul shows that celibacy is the undoubted will of God for some, as marriage is for others. So it is no disgrace to remain single and it is not wrong to marry. What is more important than seeking a wife or husband is seeking to know the will of God for one's life. This is the first principle of a happy marriage.

Mutual Obligations

Paul also states that within the marriage relationship there are mutual responsibilities which both parties must fully accept (5). Deeper than the union with each other is the union of each with Christ. This is implied throughout the passage and is the second principle of a happy marriage.

Divorces involving Christian couples invariably stem from a disregard of one or both of these principles.

In our day it cannot be too strongly emphasized that a marriage is not Christian merely because it is solemnized in a church, or because certain prescribed words are used during the ceremony. It is essential that each of the contracting parties is confident that the union is in the will of God.

THE DEVIL'S BREAD

"And when the tempter came to Him, He said, if Thou be the Son of God, command that these stones be made bread" (Matthew 4:3).

IN our greatest and most decisive hours the divine and the devilish lie near to each other. Moral and spiritual alternatives confront us as never before. Before a rope can fulfil the purpose for which it is made it must be tested to bear a weight or to stand a strain. This is true of the committed life. A Psalmist puts it like this: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me . . ." (Psalm 139:23,24).

Temptation was never able to tarnish our Lord; like breath on a mirror, it vanished with the word: "It is written."

It was within God's will that Jesus should be tempted. He was "led up of the Spirit into the wilderness to be tempted of the devil". There is nothing accidental in the God-planned life! The circumstances of hunger were incidental, not accidental. The first attack was along the line of natural appetite. God has given us three dominant desires — hunger, thirst and sex.

Basic desires

These three dominant desires are God-created. The temptation to "turn stones into bread" was an appeal to misuse this creative power for personal purposes. The devil is saying, "You are hungry — what's the use of a position without its privileges. You are the Messiah; Israel was divinely fed in the wilderness with manna — what was right for them is not wrong for You. You feel this creative power within," whispers the evil one, "satisfy a noble desire."

Grace is not a substitute for nature; we cannot expect to achieve by a miracle what can be achieved by hard work. Man lives by ploughing, planting, sowing and reaping. This is God's will. To live by magic and miracle would have lifted Christ outside the circle of humanity. He would have annulled the very terms of His humanity in "becoming flesh" to redeem the world. He would have surrendered His manhood if He had got Himself out of a tight corner by a private miracle.

The temptation to turn stones into bread was to do a right thing in a

The subtle appeal of the devil to misuse creative power for personal purposes is always a temptation to "turn stones into bread". It is only through God's grace that strength is received to withstand these onslaughts.

wrong way. Sometimes we are not tempted to do wrong things, but to lose by our own wilfulness what God has given us by His Holy Spirit.

Our Lord repulses the suggestion with words from the Scriptures: "It is written." If we have God's word in our hearts, it provides, as does a magazine to a sten-gun, bullet-like proof-texts against which there is no defence. "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God," was the Master's retort.

In these words Christ declared His submission to the will of God. He stood within that will. What that will provided, He would do. What that will made no provision for, He would go without. *Jesus would not take His own life into His own hands!*

His spiritual power was not for Himself. This first victory was like His last on the Cross — He fed others, Himself He would not feed; He saved others, Himself He would not save. He says, in effect: "I am hungry, but as it is within God's will for Me to be hungry, I choose to remain hungry in that will rather than to seek satisfaction outside it."

True strength

Spiritual strength does not lie in the assertion of our rights, but in submission to the will of God.

This is true in each of the three dominant desires. Look at young Joseph in Potiphar's house. "You have a perfectly natural desire. Come here and satisfy it," says the tempter through Potiphar's wife.

"No," says Joseph. "It is the will of God that I should be pure and chaste. I refuse to satisfy my natural instincts outside His will. *God made Joseph the Prime Minister of Egypt!*

Satan comes to a young couple and says, "It is natural to love. Satisfy your natural desires now. Marriage is only a man-made law!"

THE UNCEASING ROUND

SALVATIONISTS who are the willing prisoners of an unceasing round of activity throughout the year should welcome the summer holidays as an occasion for quiet meditation. It is so very easy to keep the machine going, and yet unconsciously to lose that sensitivity of spirit which is the only safeguard against drift and decline.

Let there be, therefore, some quiet hours during the precious days of freedom—escape into the "desert place" where the "still, small voice" can be heard.



"No," they reply. "Marriage is of God. 'Whom God hath joined together . . .' is His law. Therefore, as it is His will that we should reserve ourselves for that sacramental moment when we stand before His altar in matrimony, we refuse our natural longings rather than satisfy them outside His revealed will." *What tragedies would be averted if young people reasoned in this way!*

The honour of Jesus Christ is at stake in our bodily life. We must "be loyal to the royal in ourselves".

Our Lord does not deny that bread is a necessity, but He does deny that it is the ultimate need. Man is more than a fed animal:

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Insecurity is God's gift of grace. Whoever heard of a millionaire becoming a missionary?

Loyalty is greater than courage. We can have courage without having loyalty, but we cannot have loyalty without courage.

The victory of our Lord teaches us that it is better to suffer and starve doing what God wants us to do; better to struggle to work out the call within us than to be a miserable success at what is not God's will for us. *Life is too short to keep treading on the wrong road.*

ABSOLUTE HONESTY

ONE of the first conditions of spiritual power is that we shall be completely honest. This means honesty in the handling of our own or other peoples' property, honesty in the conduct of our business, honesty about borrowed books or money, honesty about taxes, honesty about the use of our own time or that of our employer, speaking the truth, avoiding exaggeration, no "white lies," no gossip, no destructive criticism of others; but it means something still more important.

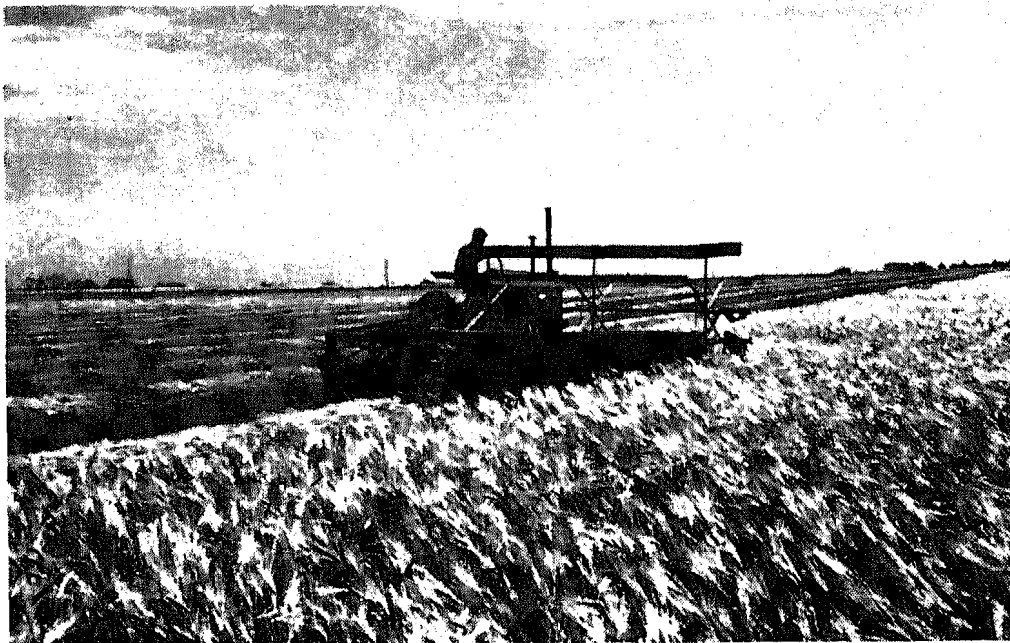
We have to learn to be absolutely honest about ourselves. Few of us know the kind of people we really are, down in the depths of our being. Most of us live with a rosy haze of fantasy around our personality. We paint rather nice pictures of the kind of people we like to

think we are, and seldom try to face the real truth about ourselves. God cannot do much with us till we get down to the truth about our inner lives.

Are we willing that a friend who really cares for us, shall tell us the truth about our personality as he sees it? Are we irritated and annoyed when anyone dares to suggest we are other than what we have imagined? The test of our honesty is both the readiness to let a friend tell us what he knows about us and a willingness on our part to tell him what we know about ourselves. God can do great things with a person utterly honest. Dishonesty defeats Him. The moment we are absolutely honest, God begins to do things in and through our lives.

The Dignity of Labour

By
Commissioner
Samuel Logan
Brengele



PETER the Great, Czar of all Russia, used to make shoes like a cobbler, that he might enter into sympathy with his people and help them to realize that labour is not detrimental, but honourable and full of dignity.

It was a great stoop from the throne of Russia to a cobbler's bench, but I will tell you of a greater.

The Apostle tells us, in Hebrews 1:2, that God made the worlds by His Son, and that the Son "upholds all things by the word of His power."

John tells us in the first chapter of his Gospel, that "In the beginning was the Word and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made that was made."

He is the Master Workman whom the Heaven of heavens cannot contain, inhabiting eternity (Isaiah 57:15), stretching forth the heavens as a curtain, making mighty systems of sun, moon and stars, creating worlds and hurling them into the abysses of space and causing them to move, not in chaotic confusion, but in more than clock-like harmony by the silent restless energy of all-embracing laws.

He scoops out the bed of the mighty oceans. He tosses aloft hoary mountains and stretches forth vast prairies and sandy deserts. He peoples the world with living creatures, until the imagination is almost paralyzed by the contemplation of His handiwork.

He is maker of the infinitely great and the infinitely small. He made the fixed star billions of miles away and millions of times bigger than the earth on which we live.

He made the tiny insect so small that it can only be seen by the aid of a microscope, and He fitted that little mite with its perfect organs of digestion, respiration and reproduction.

John tells us, "The Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth." And the Apostle says that "Forasmuch then as the children are partakers of flesh and blood, He also

Himself likewise took part of the same. For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham, wherefore in all things it behooved Him to be made like His brethren."

When He clothed Himself with our flesh, when He hid His dignity under the humble garb of humanity, He did not come as an aristocrat, but He took a lowly place in a peasant's home.

He alone of all the children of men chose His mother, and He chose one who was poor and humble and unknown among men.

He came to a life of obscurity, of poverty and of toil, and He who made the worlds and upheld them by the word of His power learned to be a carpenter.

The artists, when they paint a picture of Jesus, paint a face of almost womanly softness, and would picture Him to us as a delicate man, with hair parted in the middle and with patrician hands and tapering fingers; but the Bible rather pictures Him to us as a horny-handed man of toil, whose back was bent to labour, and who earned His bread by the sweat of His brow. Bless Him! Indeed, "He was made like unto His brethren."

He became brother to the humblest son of toil, and since He has put a dignity on labour that exceeds the dignity of kings and queens.

Jesus was a workingman, and as such understands workingmen. He

knows their weakness, He has been pinched with their poverty, He can sympathize with them in long hours of toil that bar them from the culture of mind. He understands.

But while He suffered and toiled and was tempted and tried as His brethren, and was debarred from luxuries of wealth and the culture of schools, yet He was not debarred from culture of the heart and fellowship with His Father.

He could be pure, He could be holy, He could be loving and patient and kind and true, and He did this, dying for us that we might escape from our sins and become men after the pattern of Himself. We may not be great, but we may be good.

We may not be able to erect a Brooklyn Bridge, or build a St. Peter's at Rome, but we can do our little task well and in the spirit of Jesus. We can be kind and patient, and faithful and true.

We can become partakers of His Spirit, and do our work as unto Him, and by and by we shall enter

into His glory, and we shall not be rewarded for the greatness of the work we have done, but rather for the faithfulness with which we have done it.

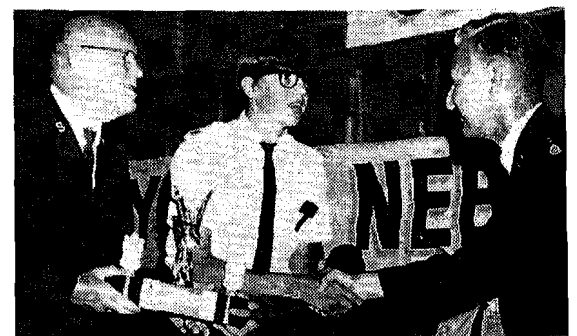
The carpenter who has built houses; the blacksmith who has shod horses; the man who has carried a hod; the boy who has blacked boots; the clerk who has toiled over the ledger; the farmer who has plowed the fields and fed the cattle, if he has done it faithfully, with his heart washed in the Blood and full of love for the Master and his fellowmen, in the spirit of prayer and thanksgiving, shall have as abundant an entrance into the everlasting Kingdom of Jesus the Carpenter, and shall have a place as near the Throne as the man who preached the Gospel to thousands or governed states and ruled kingdoms.

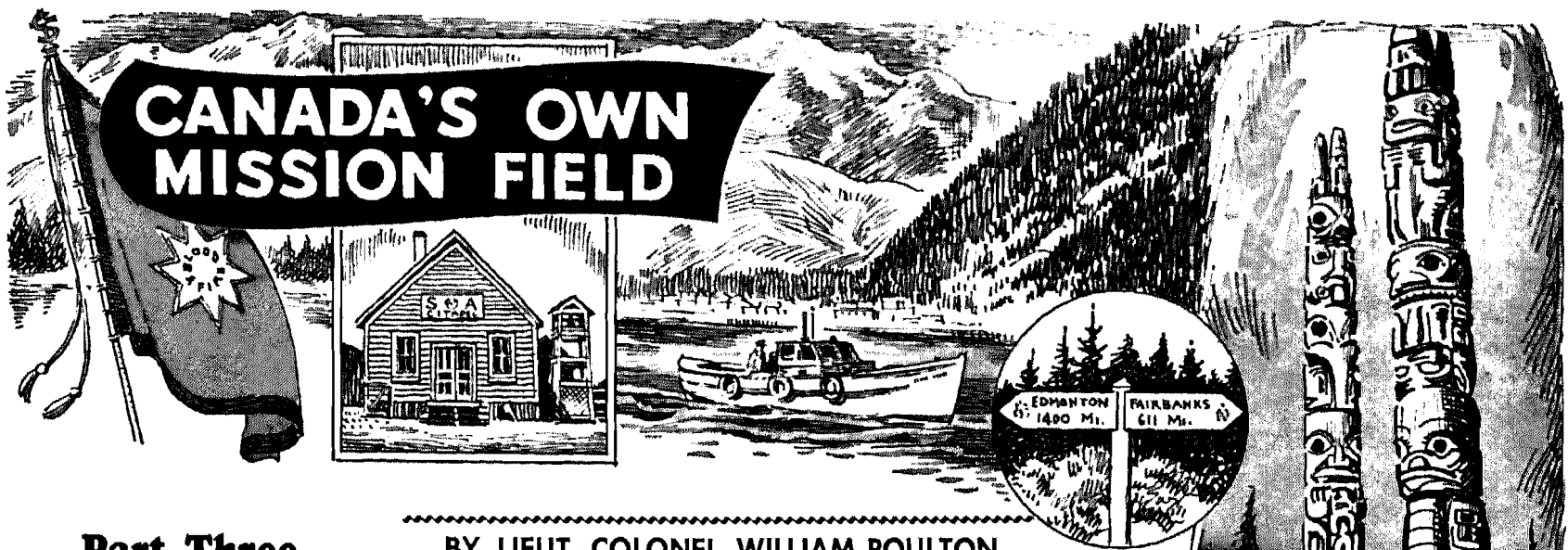
Centennial Project Realized

LADIES of the home league attached to the Campbellford Corps, Ont., worked hard this spring to raise money to reach their objective for a Centennial project—the purchase of a wheel chair for the local hospital.

The members organized a bake and rummage sale and a pie social with music supplied by the local town band. Before her farewell the former Commanding Officer, Captain Margaret Burt, was able to make the presentation, a plaque being attached to the chair to indicate the date and the donor.—V.C.

RIGHT: Brigadier Kenneth Rawlins presents the honour student award for the Northern Ontario Music Camp to Paul Morris of Owen Sound while Lieut.-Colonel Charles Sim, the Divisional Commander, holds the trophy. **BELOW:** The student body and the faculty of the Northern Ontario Camp with Brigadier Rawlins and the Divisional Youth Secretary and Mrs. Captain Peter Roed.





CANADA'S OWN MISSION FIELD

Part Three

BY LIEUT.-COLONEL WILLIAM POULTON

IN the two previous instalments of this survey the writer spoke of the beginnings of Salvation Army work among the natives of Canada's northland. Details were given of the subsequent pattern of growth which included building saw mills and schools as well as supplying coastal boats.

We should mention one staff officer who went back as Divisional Commander after having served several years as Divisional Young People's Secretary; then, after a lapse of five years or so, took a second term as Divisional Commander of the Alaska/Northern British Columbia Division. This great heart, retired, is hale and hearty at seventy-seven years of age. We salute Lieut.-Colonel Walter Carruthers and his wife Susan. Of Field Captains, perhaps the outstanding was a non-Indian, Rich-

ard Tomlinson, son of the pioneer medical missionary, Doctor Tomlinson of the Methodist Church, who settled on the Skeena and founded the village of Meanskinist (Cedarvale in English). Tomlinson and his English born ex-officer wife served the Skeena peoples for forty years. As we have said, names are dangerous to start on; there is no stopping-place short of a book.

In closing we would describe the Gospel Crusades undertaken in winter months. Practically the entire adult population will move off on snowshoes to a neighbouring village.

Bivouac at night

At night a bivouac is made in the forest; cedar boughs are cut and laid for beds. The Chief and his wife lay down side by side, women lay alongside the Chief's wife and men beside the chief, in one long

line. This division of the sexes follows into the meeting hall, by and large. Women are on one side of the hall and men on the other. On arrival at the village where the campaign is to be conducted, a march of witness is held, drums beaten loudly, and interest stirred. No one asks, "Where will we sleep and eat?"; they know the people being visited will entertain them. Next season the Gospel Crusade will work in reverse order, with the visitors. The great value of these crusades is in the opportunity to "Teach the Word" and get decisions regarding its daily application.

Canada in her Centennial year is a land of great contrast, not least is that between our native work in little quiet fishing villages and the sophisticated corps of metropolitan Vancouver, Winnipeg, Toronto and Montreal. The single most important factor is people. Jesus died for all.

EDITOR'S NOTE: There have been vast changes in Canada during the twelve years since Lieut.-Colonel Poulton relinquished command of the British Columbia North Division—changes which have been felt in the north as well as in the more populated areas of this land.

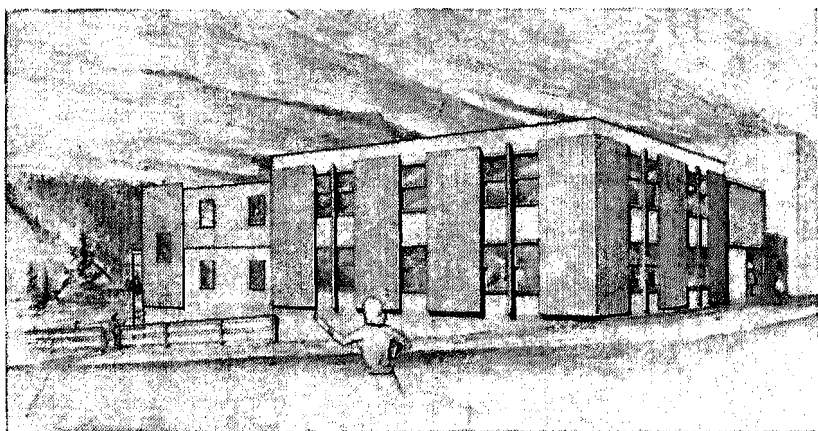
Nor has The Salvation Army been idle or immune to change during these years. At present there are nine corps and six outposts which serve both whites and natives. Two day schools are operated by the Army with officer-teachers and an enrolment of between forty and fifty students. The girls' lodge which was established during the Colonel's stay is to have a new look in the near future.

In centennial year the women of the home leagues across Canada raised over \$33,000 dollars as a "birthday gift to Canada". This project was to help in the rebuilding of the home for native girls in Prince Rupert. The lodge has been renamed as the "Kanata Residence" and married officers, Captain and Mrs. Charles Stanley, have been appointed to this work.

The present divisional commander is Major Fred Lewis and under his leadership the local Salvationists—white and native—are maintaining a faithful witness in a land where the saw mill and the salmon are king.

NEW BUILDING FOR NORTHLAND

The photos on the right show the front and back views of the present Salvation Army Lodge for Young Women in Prince Rupert, B.C. Reference was made to this in a previous instalment. At the bottom of the page is an artist's drawing of the new lodge, now named The Kanata Residence, which will be erected soon.



THE TRUE SALVATIONIST

APPLICABLE TO THE SALVATION ARMY AS ORIGINALLY CONCEIVED BY WILLIAM BOOTH ARE THE WORDS OF THE CHURCH FATHER, TERTULLIAN (A.D. 160-222c)

"CHRISTIANS (Salvationists) are distinguished from the rest of men neither by country nor by language nor by customs, for nowhere do they dwell in cities of their own. They do not use any strange forms of speech or practise a singular mode of life. While they dwell in both Greek and Barbarian cities each as his lot was cast and follow the customs of the land in dress and food and other matters of living, they show forth the remarkable and admittedly strange order of their own citizenship. They live in fatherlands of their own but as aliens. They share all things as citizens and suffer all things as strangers. Every foreign land is their fatherland, every fatherland a foreign land. They are in the flesh, but they do not live after the flesh. They pass their days on earth but they have their citizenship in Heaven."

Woman Talk



THIS WEEK'S GUEST IS
MRS. CAPTAIN HARDING BECKETT
BRANTFORD, ONTARIO



TALK IT.

☆☆ How many of us have bottled-up feelings and have stewed over them inside our souls, instead of talking them out and so ridding ourselves of harmful poison? We can all aid in the art of soul-healing by being the "listening ear", providing we have cultivated the type of character that can receive and retain and not be dominated by the desperate desire to pass on the gained information to the gossip-hungry of the community!

However, there is One who has an ever-ready and listening ear for our deepest needs, however belittling, degrading and unworthy they may be; those feelings that we dare not even share with our dearest and nearest. His name is Jesus. Yet even the most prayerful Christian often hesitates to discuss with the Saviour those facets of his nature that have become soiled by sin, infiltrated by Satan, because of shame.

"Come now, and let us reason together," saith the Lord:

Though your sins be as scarlet,
They shall be as white as snow."

A novel recently recommended to me fits in with this theme: "The Listener" by Taylor Caldwell. Guaranteed to hold your attention!

CHALK IT.

☆☆ There are two ways of "chalking it up", one of which is unkind and very common, the other most needful and almost lacking. Why does human nature seem to delight in scoring

over another? These attitudes are given play in a number of good games that occupy our holiday periods, whether watching or participating. Maybe it is good for us to rid ourselves of these tendencies in hard combat on the croquet-lawn or screaming "Muggins" at each other in that rather hilarious game of the same name. But let us watch ourselves, lest even in this we become too vicious!

But do we remember to "chalk it up" when someone has done well in the serious game of life? We're all too quick to notice the failures and the inadequate score, and tend to jeer when someone tries to improve, which destroys the incentive to try again. "What's the use?" is a too common expression by fallen mankind. What is needed is more cheering onlookers on the side-line. There is nothing more encouraging than to know that there is someone on your side. There is Someone! His name is Jesus.

BALK IT.

☆☆ Have you ever watched a horse charge up to a hedge with full determination to jump, and then has stopped short and thrown its rider?

There have been disasters of this kind in the human race, and all of us have seen hedges in the distance which looked our size, and when we have come up against them they have overshadowed us and caused our spirits to quake. But the remedy does not lie in sticking our heels in the mud and refusing to give them a try, for once again there is One who can give us the needed strength to soar above our difficulties and give us success which is His alone. His name is Jesus, our only Saviour.

DIET.

☆☆ Whenever a group of women get together in conversation it is inevitable that the problem of "losing weight" is raised. A number have their pet theories as to the most effective method, and I think that most of us know what is required of us to lose weight, but facing up to our lack of will-power to be strict with ourselves is surely a challenge. Fasting was practised because in self-denial there is a strengthening of the spiritual life. Perhaps we need this exercise for our souls too and thus would gain an all-round benefit whilst losing weight physically! Why not TRY IT and diet?

DYE IT.

☆☆ Vibrant colour has returned to the fashion-world, and the dye manufacturers have seen the possibility of a good market, so we are urged to dip everything we possess, including ourselves!

On buying a certain dye to re-colour my son's pants, which had been ruined by ink-erasicator (Javex and water) I discovered that in order to get the required colour I must purchase three packets, and so spend that much more. So colour me red and green!

FRY IT.

☆☆ Ever tried "french toast", particularly enjoyed by the children?

Soak slices of bread in a coating made from a cup of salted milk, into which has been beaten two eggs, then fry in sizzling butter. Eat it HOT, or NOT!

BUY IT.

☆☆ No wonder so many folk are finding themselves in financial difficulties as pressures are applied for us to possess everything in spite of cost. It's surprising how much we can do without, if we have to, and most of us should! Three good questions to ask ourselves before purchasing any item: 1. Do I need it? 2. Can I manage without it? 3. Can I pay for it NOW?

If we were to make the third question the first, so many heartaches and headaches would be cured and the finance companies would go out of business, which would be a good start to cleaning up our modern-day messes.

BYE IT.

☆☆ How many of us have acquired the necessary art of saying "good-bye" adequately and efficiently? Some feel that the worst part of doing a job of work is to get started, but surely the most difficult portion of a talk, play, letter or visit is the conclusion.

Some just don't know how or when to stop or go! Many don't even try to learn. Some leave too abruptly and create deflation, some linger too long and cause exasperation.

So in the words of that genius Shakespeare, who gave the world so much to think about, I will just say: "Parting is such sweet sorrow," and leave IT at that.

FOR BUOYANT HEALTH

THESE five vitamins—A, B, C, D, and G should be included in daily meals. All are essential for growth and health, yet each has special duties to perform.

Vitamin A—prevents infections of eyes, ears and respiratory system.

Vitamin B—protects nervous system; aids appetite and digestion.

Vitamin C—strengthens the capillaries; is necessary for sound teeth and good bone development.

Vitamin D—prevents rickets, and protects bones and teeth.

Vitamin G—preserves the characteristics of youth.

SOURCES OF VITAMINS

Vitamin A—Butter, cheese, cod-liver oil, cream, eggs, liver, halibut-

liver oil, whole milk. Green leafy vegetables, such as cress, escarole, spinach. Yellow fruits and vegetables such as apricots, carrots, sweet potatoes, tomatoes.

Vitamin B—All whole grain cereals. Dried legumes such as beans, peas; and most nuts. Most fruits and vegetables. Milk, cream, eggs, liver.

Vitamin C—Most raw fruits and especially the citrus fruits; tomatoes, raw or canned. Vegetables such as cabbage, cress, yellow turnips, peppers, raw. (Cooking may destroy this vitamin.)

Vitamin D—Sunshine. Codliver, halibut-liver and salmon oils. Foods enriched with vitamin D.

Vitamin G—Milk, buttermilk,

eggs, liver, salmon. Most fruits and vegetables.

The amount of vitamins necessary for "buoyant health" is greater than that necessary for "health protection". Several sources of each vitamin should be included in the daily meals for vigorous health.

Though all parts of the body need some of the dietary essentials, certain parts need especially large amounts of them.

For children to be well nourished it is necessary that the food they eat every day, year in year out, shall contain all the food factors in abundance. Furthermore, their food should be well digested, absorbed and carried to all the tissues. Upon this their health as men and women will largely depend.

CHOCOLATE MARSHMALLOW SQUARES

- 1 cup evaporated milk
- 2 cups sugar
- 2 six-ounce packages semi-sweet chocolate chips
- 1 teaspoon vanilla
- 1 1/2 cups coarsely-cut marshmallow pieces or 1 1/2 cups miniature marshmallows

Combine evaporated milk and sugar in saucepan. Place saucepan over low heat and stir until sugar is dissolved and mixture comes to a boil.

Increase heat and boil mixture 2 minutes, stirring constantly. Remove saucepan from heat. Add chocolate chips and vanilla and stir until smooth.

Turn approximately 1/3 of chocolate mixture into waxed paper-lined, 8-inch square pan. Cover with marshmallow pieces or miniature marshmallows, pressing them gently into chocolate.

Top with remaining chocolate mixture. Chill in refrigerator and cut into squares. Makes approximately 2 pounds fudge.

THE Crusade, being the main spiritual emphasis of The Salvation Army in Canada during our country's Centennial year, has now entered the second half of its programme. The enlistment of adherents has been heartening in only a few places. No great or imaginative attempt has been made on a territorial level to really recruit in depth the thousands of people already within the orbit of our normal activity. If every soldier and officer determined to contact and enlist one person during the month of September, we still would not have recruited all of the people who register as Salvationists at an official government census. What a pool from which to build our congregations, and in which to fish for souls, this would provide. Are we truly concerned about the unconverted, and if so, why is there no real evidence that this opportunity to carry our "Mission to the People" is being exploited?

Has the introductory pamphlet, "You can belong!", really been used? How many people have actually read the new "ADHERENT HANDBOOK"? Remember God's Word says, "How can they hear without a preacher"? . . . and the preacher in this instance is any concerned Salvationist.

The "MISSION TO THE PEOPLE" is a Crusade for soldiers. Ought our corps local officers, our corps councils, and the total soldiery to read, and prayerfully re-read, under the corps officers' direction, "THE MISSION TO THE PEOPLE" handbook again?

The corps must set the pace although the Mission, in scope, is



respect for and the use of methodology in evangelism. There is a sophisticated attitude abroad that scorns taking the initiative in either traditional or experimental action. The Word of God and our rich organizational history reveal that if we do certain things we can expect, within reason, certain definite RESULTS. This does not rule out the activity of the Holy Spirit. If there is any validity in the parable of the talents, then God holds us

said, "Ye must be born again." To be saved, we must experience the saving power of the Living Presence in our lives daily. The early Christians, and early-day Salvationists, confronted needy-hearted people with an experience that had the power of a costly television commercial. "Christ met my need, forgave my sins, and gives peace and purpose to life everyday. What He has done, and is doing for me, He is willing and able and ready to

ism in the Army is fatal. By it Satan repudiates the New Testament message of conquest and victory in the Holy Ghost. God is not Dead! This is no post-Christian era. This is the dispensation of the Holy Spirit.

Our message of salvation has not lost its relevancy. The Holy Spirit is at work in our world today. Examples of His power and grace are seen in our corps and in saving effort here and there. The thing is, He waits to cleanse and indwell and empower His people for effectual service. Ought we to enter this second half of our Crusade on our knees, and seek the anointing of the Holy Spirit necessary to realize our goals? I believe we are on the threshold of a great spiritual renaissance. Will you, Salvationists, be willing to be God's instrument in bringing about a revival that will assure the success of our "Mission to the People"?

The Field Secretary, Colonel Leslie Pindred, writes of the current spiritual crusade as

A Call to Revival

responsible for using every honourable working method within our power to achieve results for the Kingdom. We have no right to despise results or to allow Satan to cloud our minds with the blight of sophisticated unconcern. We should be vitally interested in witnessing for Christ constantly in depth and quality both personally as soldiers, and in group action as an Army. We must have a revival of appreciation for measurements, methodology, technique and programmes, such as the Mission to the People Crusade, if we are to experience a new day of evangelism in this movement created for such a task.

We need a revival of experimental Christianity. Historically the blight of the church in the past has been the substitute of traditional expression for experimental faith. True faith is experimental. Jesus

do for all who will seek, trust and accept Him." It is simple but has always been a highly successful soul-winning technique. It is still effective in a satellite society, for the world is crying with a need as deep and great as ever, and Christ is still the only answer!

We need a revival of every soldier involvement in our soul-winning task. The Mission to the People programme includes Partnership in the Gospel. Here is a Scriptural, logical and workable plan that can bring health to any corps, and benefit the Kingdom of God. It requires study and leadership and prayer. The tools for the task are ours. Is the desire to use them really alive? Are we defeatist in our attitude to the programme?

Do you agree, we need a revival of spiritual optimism, expectancy and excitement? Melancholy defeat-

THE CAMPAIGN GOALS

1. The enlistment of 50,000 adherents.
2. One hundred additional corps healthily enrolled in the Partnership in the Gospel programme.
3. 6,000 new home league members for the league's diamond jubilee year.
4. A doubled Sunday school attendance.

" . . . and for our soldiery a reaching after God for revival that will shake the church and save the people!" Amen.



basically and integrally the on-going function of every department year in and year out. The foundation of the Army rests in the health of its corps. We rise or fall on our corps strength.

The corps is largely the soul-saving and soldier-making agency of the Army. We have the programme for action. We have the machinery. What we appear to need is the spiritual dynamic to make it function to God's glory. We need a revival that will shake us from our lethargy and seeming unconcern.

We need a revival of compassion and concern for lost souls; a revival of true intercessory prayer; a revival of outreach action; a revival of

MISSION TO THE PEOPLE

MISSING PERSONS

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto, marking your envelope "Inquiry".

BANCARZ, Steve John. Age 45-50. Born in Melville, Sask. Separated. Worked in C.N.R. yards at Melville and Moncton, N.B. Last contact 1948—Melville. Wife's name was Edna Marie Arsenault. Daughter, Janice, now twenty-one, now anxious to contact her father. 67-382

BUCKHEK, Michael John (Mike). Born March 23, 1945, in Drumheller, Alta. Last known to be in Toronto. Said to have been butcher. Mother concerned as to whereabouts. Please contact. 67-386

CARLE, Nellie. Born June 20, 1902, in Scotland. When last heard of was single. Tall. Slender. Parents, George and Nellie Carle, belonged to Salvation Army in Glasgow, Scotland. A cousin, living in Canada and without other living relatives, seeks her. 67-408

CARPENTER, Edwin. Born January 25, 1888. Was married in 1912 or 1913. Wife—Stella. Children—Stella, Edith and Horace. Left England and last heard of in 1925. Was last known to live with a J. Perks at Point-au-Baril, Ontario. A half-brother, William Carpenter, is most anxious to contact. 67-397

CLARKE, George Henry Samuel. Born July 7, 1890, at Welley's Bottom, Portlough, Somerset, England. Came to Canada in 1902 and was last heard from in 1909 when his address was c/o John Steer, Mitchell's Bay, Ontario. Known to have left here in 1911. 18-830

HANSEN, Erling Holm. Born at St. Torsoe pr. Fakse, Denmark, on April 25, 1932. Was a farmer. Came to Canada in June, 1960. Last heard from March, 1963. Always used as his mailing address the Danish Club in Calgary. Could be in Vancouver, B.C. His parents are anxious to know of and hear from him. 68-268

HENDERSON, John Alexander. Born March 9, 1940, in Campbellton, N.B. Height 6' 1". Weight—170. Blue eyes. Light brown hair. Fair complexion. Worked for National Steel Car Co. in Hamilton, Ontario. Parents—John and Greta Henderson. Wife—Ann. Mother most concerned. Please contact us. 67-390

HONEYWILL, Thomas George. Born February 5, 1906, in Bristol, England. Married. Son—Hugh. Daughter—Lorna. Left England in 1924 and last heard from 1949. Lived and worked in Calgary, Alberta. Sister, Ivy, desires to contact. Can anyone be of help to us? 18-862

JOHNSON (or HASKETT), Penny-Lea. Born October 6, 1946, in Toronto, Ontario. Marital status unknown. Was known to work as a waitress in Winnipeg, Edmonton, and Kenora, Ont. Worked in Kenora in 1963. Mother is anxious to contact her. 67-405

MURPHY, James Kenneth. Born August 28, 1940. Was a centre lathe turner. Single when last heard from. Left England in April, 1963, and was last heard from in November, 1965. Last known address was Dominion Hotel, 210 Abbott St., Vancouver, B.C. Mother seeks him. 67-400

PAGE, Geoffrey John. Born August 10, 1940, in Droitwich, England. Was a farm worker. Last known to live in Cooksville (Christmas, 1965). To Canada in 1957. Parents desire to hear of him. In June, 1964, drove truck — license number U-49182. 67-395

PARSONS, Stanley Thomas. Born April 18, 1918, in Wales. Was electrical engineer. Has a son, Stanley Robert, and one Christopher T. and a daughter, Mary E. To Canada in 1950. Sister Freda (Mrs. Freda Banks) strongly desires to renew contact. 67-392

ROSS, Douglas Reginald. Born late 1890's or early 1900's in Winnipeg, Manitoba. Tall. Heavy. Last heard of between 1936-38. Parents were Alexander and Sarah Ross. A niece is most anxious to know his whereabouts. 67-192

RUTHERFORD, Thomas Brabazon. Born Bettiah Bihar on March 21, 1920, in North East India. Was married in Toronto, April 14, 1956. Has eight children. While living in England and following a job interview, phoned home January 8, 1967, to say he would be home shortly. Has not been heard of since. Is an aeronautical weights engineer. Was a lieutenant in aircraft carriers during World War 2. It is thought he may have returned to Canada. His wife in England seeks reconciliation. 67-359

STAMPER, Albert Edward (Eddie). Born January 16, 1902, in Liverpool, England. Married but later separated from wife, Gladys. Last heard from about 1931. His address then was in Montreal. His parents—William and Eliza (née Goodwin) Stamper. His sister, Mrs. Alice Ball of England would like to see him. We have her address. 67-396

VAHATALO, Arja Elisa. Born January 9, 1944, in Isojoki, Finland. Parents—Osma and Kerttu Vahatalo. Her aunt, Mrs. Sirkka Hietanen, Finland, inquires. Is anxious for news of her. To Canada in 1965. No communication since Spring of 1966. Is probably in Vancouver, B.C. 67-403

WILKINSON, William Henry. Born August 20, 1904, in Cookstown, N. Ireland. Was hospital orderly. Married Mabel Wilkinson, September 3, 1924, at Cookstown. The inquirer was their only child. Came to Canada in 1936. Was last heard from in 1959. Had his own grocery shop in Hamilton, Ontario. The daughter, Mrs. Gwendoline M. Campbell, is most anxious to renew contact. 67-377



The newly-formed "Choralaires" perform during a Gospel Hootenanny at Smiths Falls, Ont., with Jeff Dinsdale of Ottawa (centre) as special guest. Captain and Mrs. Douglas Hiltz, former corps officers, are at the left.

RELIGION IN THE NEWS

● **NEW DELHI**—More than three hundred Indian and overseas students are working as volunteers in the famine areas of Bihar through the programme known as "Summer Service Team". Open to college-level students regardless of religious affiliation, the programme is jointly sponsored by the Relief Committee of the National Christian Council of India and the Indian Student Christian Movement.

The volunteer workers organize and supervise food-for-work projects, free kitchens, and well-drilling schemes. Many of the students participating in the "Summer Service Team" programme have given up their holidays to serve in the Bihar famine areas for a minimum of one month.

● **TORONTO**—The Executive Committee of the Canadian Council of Churches' meeting in Toronto accepted with regret, due to ill health, the resignation of its General Secretary, the Rev. Dr. W. F. Butcher. The Rev. R. M. Bennett, was appointed as Acting-General Secretary with immediate effect.

Mr. Bennett is no new-comer to Canadian ecumenical circles, having been secretary for World Concerns of the Council for the past eight years. He served abroad for almost thirty years as a missionary in India. Part of his overseas service was spent as a combatant officer in World War II, commanding an engineer battalion of the Indian Army. He has had some twenty years of ecumenical relationships abroad and in Canada.

HYMNSLIPS

We have pleasure in presenting the second list of Hymnslips. May we suggest that you retain the three lists for future reference.

THE CROSS

	No.
<i>Beneath the Cross of Jesus</i>	76
<i>Down at the Cross</i>	130
<i>In the Cross of Christ I glory</i>	99
<i>Lead me to Calvary</i>	139
<i>Man of Sorrows</i>	149
<i>Near the Cross</i>	138
<i>O sacred Head now wounded</i>	142
<i>Saviour Thy dying love</i>	92
<i>The Old Rugged Cross</i>	90
<i>There is a green hill</i>	128

EASTER

<i>Crown Him with many crowns</i>	114
<i>He Lives</i>	134

DIVINE GUIDANCE

<i>Saviour lead me, lest I stray</i>	46
<i>Saviour like a Shepherd lead us</i>	52

MISSIONARY

<i>Bring them in</i>	28
<i>Far and near the fields are teeming</i>	20
<i>From Greenland's icy mountains</i>	41
<i>Jesus shall reign</i>	22
<i>Rescue the perishing</i>	24
<i>Seeking the lost</i>	75

PRAISE

<i>Crown Him with many crowns</i>	114
<i>Fairest Lord Jesus</i>	64
<i>Jesus shall reign</i>	22
<i>Let us with a glad mind</i>	12
<i>Love divine, all loves excelling</i>	21
<i>Now I belong to Jesus</i>	30
<i>O for a thousand tongues to sing</i>	29
<i>Praise Him, praise Him</i>	50
<i>Praise, my soul, the King of Heaven</i>	44
<i>Rejoice ye pure in heart</i>	11
<i>Ring the bells of heaven</i>	45
<i>The King of Love my Shepherd is</i>	58
<i>The Lord's my Shepherd</i>	55
<i>There's a wideness in God's mercy</i>	13
<i>When upon life's billows</i>	71

Price per strip \$1.95 each; three or more, \$1.65 each.

The Trade Department, 259 Victoria Street, Toronto 2, Ontario.

COMING EVENTS

Commissioner and Mrs. C. Wiseman

Windsor, Fri.-Mon., Sept. 8-11; Toronto Bramwell Booth Temple, Sat.-Sun., Sept. 16-17 (Welcome to Cadets); Danforth Citadel, Sat.-Sun., Sept. 23-24

Mrs. Commissioner Clarence Wiseman

Rhodes Avenue, Wed., Sept. 6 (Metro-Toronto League of Mercy Rally)

Lieut.-Commissioner Gilbert Abadie

Montreal, Thurs.-Tues., Sept. 21-26

Mrs. Colonel L. Russell

North Toronto, Wed., Sept. 13

Colonel and Mrs. L. Pindred

Kitchener, Sat.-Sun., Sept. 23-24

Colonel and Mrs. George Higgins: Edmonton Temple, Sat.-Sun., Sept. 2-3; Argyle Citadel, Sat.-Sun., Sept. 23-24

Colonel Frank Moulton: Winnipeg, Fri., Sept. 15

Colonel William Ross: Happy Valley, Sat.-Mon., Sept. 2-4; Labrador City, Tues.-Thurs., Sept. 5-7; Trout River, Fri., Sept. 8; Corner Brook West, Sat., Sept. 9; Corner Brook East, Sun., Sept. 10; Deer Lake, Mon., Sept. 11; St. John's, Thurs., Sept. 14; St. John's, Thurs., Sept. 21 (Cadets' Welcome); Bonavista, Fri., Sept. 22; Lewisporte, Sat., Sept. 23; Gamba, Sun., Sept. 24 (morning); Dover, Sun., Sept. 24 (afternoon); Hare Bay, Sun., Sept. 24 (evening); Gander, Mon., Sept. 25

Mrs. Colonel William Ross: Stephenville, Tues., Sept. 5; Corner Brook, Wed., Sept. 6; (Women's Mtg.); Windsor, Fri., Sept. 8; Long Pond, Sun., Sept. 10; St. John's Mon., Sept. 11 (League of Mercy Day)

Lieut.-Colonel Ethel Burnell: Newfoundland and Labrador Province, Wed.-Mon., Sept. 6-11; Halifax, Tues., Sept. 12; Saint John, Wed., Sept. 13

Lieut.-Colonel and Mrs. Arthur Calvert: Mount Hamilton, Sat.-Sun., Sept. 9-10

Lieut.-Colonel and Mrs. Willison Pedlar: Galt Citadel, Sat.-Sun., Sept. 9-10

Lieut.-Colonel Wilfred Ratcliffe: Kamloops, Sun., Sept. 10; Port Alberni, Sun., Sept. 17; Powell River, Sat.-Sun., Sept. 23-24

Lieut.-Colonel and Mrs. J. Douglas Sharp: Peterborough Temple, Sat.-Sun., Sept. 16-17

Brigadier Wyvel Crozier: Toronto Harbour Light, Sun., Sept. 10; London South, Sat.-Sun., Sept. 30 - Oct. 1

Brigadier and Mrs. James Sloan: Halifax North, Sat.-Sun., Sept. 16-17

Colonel Alfred Dixon (R): Wychwood, Sun.-Wed., Sept. 17-20

TERRITORIAL EVANGELISTS—

Major and Mrs. George Clarke: Powell River, Wed., Sept. 6; Courtenay, Thurs., Sept. 7; Alberni Valley, Fri., Sept. 8; Nanaimo, Sat., Sept. 9; Esquimalt, Sun., Sept. 10 (a.m.); Victoria, Sun., Sept. 10 (p.m.); White Rock, Tues., Sept. 12; New Westminster, Wed., Sept. 13; South Vancouver, Thurs., Sept. 14; Grandview, Sat., Sept. 16; Mount Pleasant, Sun., Sept. 17 (a.m.); Vancouver Temple, Sun., Sept. 17 (p.m.); Chilliwack, Tues., Sept. 19; Kamloops, Wed., Sept. 20; Vernon, Thurs., Sept. 21; Penticton, Fri., Sept. 22; Kelowna, Sat., Sept. 23; Nelson, Sun., Sept. 24; Cranbrook, Mon., Sept. 25; Fernie, Tues., Sept. 26

SPIRITUAL SPECIAL—

Captain William Clarke: Beaver Creek, Fri.-Mon., Sept. 1-4 (Fellowship Camp); Saskatoon Temple, Thurs.-Mon., Sept. 7-11; Meadow Lake, Tues.-Fri., Sept. 12-15; North Battleford, Sat.-Wed., Sept. 16-20; Weyburn, Thurs.-Sun., Sept. 21-24; Estevan, Mon.-Tues. Sept. 25-26; Regina Citadel, Sept. 28 - Oct. 1

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A TIME OF SPIRITUAL RENEWAL AND REVIVAL

THE Territorial Commander and Mrs. Commissioner C. D. Wiseman, supported by the Divisional Commander and Mrs. Lieut.-Colonel Alfred Simester and the divisional staff, conducted two memorable meetings at the Jackson's Point Camp. Whereas the Territorial Leaders had, in previous years, conducted meetings there, this was their first Sunday to do so in their position as national leaders.

It was on a very high note of

United for Service

THE marriage of Lieutenants Sandra Sherlock and Herbert Presley was conducted in Port Arthur, Ont., by Captain Gordon Kerr.

The bride was attended by Lieutenant Irene Stickland and the groom was supported by his brother, Flying Officer G. Presley. Barbara Kerr was the flower girl and her brother Kenneth the ring bearer. The colours were held by Bandmaster R. Reed and during the ceremony a trio composed of Deputy-Bandmaster Barbara Howes and her sisters Dianne and Cheryl sang Jude's "Consecration". Mrs. M. Wardell presided at the organ.

The reception took place in the junior auditorium with Bandmaster Reed as the master of ceremonies, many telegrams being read by Flying Officer Presley. Lieutenant and Mrs. Presley are now stationed at Kemptville, Ont.

* * *

The Winnipeg Citadel Corps was the scene of the marriage of Lieutenants Lynda Robertson and John Richardson, the ceremony being conducted by Captain Cliff Williams.

At the beginning of the ceremony Captain William Clarke sang "Take my life and let it be", and later rendered the solo, "O perfect love". The soloist also served as master of ceremonies during the reception in the lower auditorium. Following the reading of the messages of congratulations Captain Williams presented the bride's mother, Mrs. Mary Robertson, with the Order of the Silver Star.

Lieutenant and Mrs. Richardson are now stationed at Peace River, Alta.

Lieutenant and Mrs. John Richardson, whose wedding is reported above, are now stationed at Peace River, Alta.

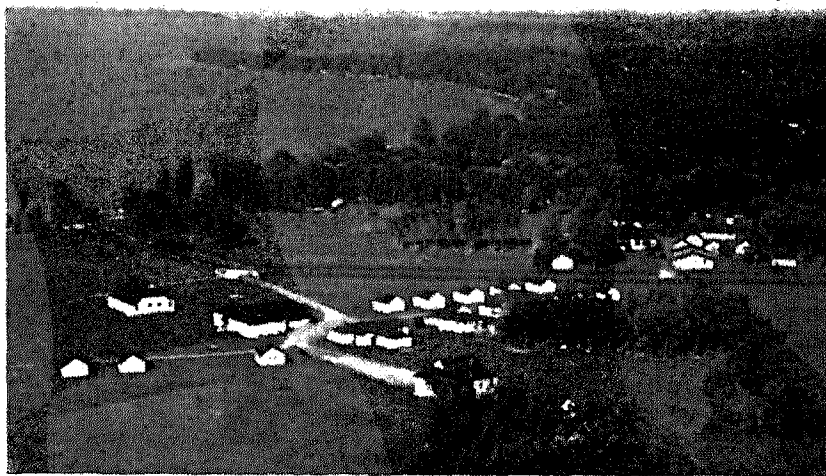


warmth and expectancy that the day was launched as Lieut.-Colonel Simester led the capacity crowd in the opening song and presented the leaders. The Commissioner, in a congenial and purposeful manner, guided the congregation in their search for the very meaning and object of the gathering.

Mrs. Wiseman, in her personal testimony, made reference to the spiritual influence of Jackson's Point Camp upon her own life as a young camper. The presence of the girl guides in camp at the meeting made this reference a very real and moving relationship as she related her own experience in Christ to that of the young people present. Her reference to the years of service in Africa and the power of the Gospel activating there in this day challenged all to a new appreciation of the Lord in His redemptive power. The guides participated as Mrs. Captain Wm. Moores led them in their promise and pledge.

Prior to the message of the Commissioner, Mrs. Captain James Johnson mellowed every heart as she sang the lovely words, "In the secret of Thy presence". "Change, change, change" rang in the ears of all as the Commissioner directed the

Lieutenant and Mrs. Robert Dyck, who were recently married in Toronto, Ont. Mrs. Dyck was the former Lieutenant Miriam Bursey, daughter of Lieut.-Colonel and Mrs. Leonard Bursey (R). The newly-married couple are now stationed at Courtenay, B.C.



A general view of The Salvation Army camps at Jackson's Point, Ont. It was in the auditorium of the divisional camp, seen to the left of the picture, that the Territorial Commander and Mrs. Commissioner Clarence Wiseman conducted recent Sunday meetings.

thinking of his hearers to current affairs and then skillfully to the word of God as the "unchangeable truth" that remains and is the Christian's heritage through the graces of faith, hope and love. The meeting culminated with the Mercy Seat a spiritual rendezvous, as deliberate commitments were registered.

Summer camp meetings hold their own particular nostalgia, but the evening meeting will have a special place in memory as hundreds gathered again under the leadership of the Territorial Commander and his wife, for an old-time salvation meeting. The opening song, led by the Divisional Commander, "I will sing the wondrous story," set the tempo for the evening, and a free and easy spirit prevailed. Following the Scripture reading by Mrs. Wiseman, the Chancellor, Major Leslie Titcombe, led a period of "one sentence" testimonies, interspersed by lively chorus singing.

Bandsman Douglas Court, of the Earls Court Corps created an atmosphere for the Commissioner's message as he sang the well-known gospel song, "It took a miracle". The Commissioner's theme was "revival". Biblical and church revivals

were swiftly traced, and present day need emphasized and a challenge to the individual for immediate consecration in totality pleaded for.

The response of young people present was immediate and moving as the Mercy Seat again witnessed the present generation seeking the revival power that characterized the past. The final song, "A wonderful Saviour is Jesus my Lord", brought to a close the day that had been full of blessing to all and had redounded to the glory of God.

Sharing in the meetings were Captain Joanna Alisch, of Germany, who gave a word of witness during the salvation meeting, the Divisional Youth Secretary and Mrs. Captain Roy Calvert, Brigadier Thomas Murray (R) and Songster Elaine Foster.

NOTES IN PASSING

MRS. Major John Horton, Mrs. Captain Horace Roberts and other members of the family wish to express their appreciation for the many messages of sympathy received at the time of the passing of their mother, Mrs. S. J. Shaw, of Halifax, N.S.

* * *

Congratulations are extended to Brigadier Isabel Donaghey who has been awarded a Long Service Order star, denoting the completion of thirty-five years' service as a Salvation Army officer.

* * *

Commissioned with the cadets of the International Training College in London, Eng., by Commissioner Clarence Wiseman was Lieutenant Gwendoline Sheehan, formerly of the Lakeview Corps, Toronto.

The Lieutenant is now preparing for missionary service as a physiotherapist, and may be contacted at The Prince of Wales' General Hospital, School of Physiotherapy, St. Ann's General Hospital, Tottenham, London, N5, England.

* * *

The London Citadel Corps is scheduled to observe its eighty-fifth anniversary on the weekend of November 4th and 5th, the meetings to be led by Commissioner and Mrs. Clarence Wiseman. Former officers and soldiers are requested to send greetings or to attend the weekend if possible. Saturday evening a tri-festival featuring the London Citadel Band and Songsters along with the Port Huron Band will be held.

* * *

Word has been received that the wife of the Territorial Commander, Mrs. Commissioner Clarence Wiseman, has been bereaved of her sister, Mrs. W. Dawson, who passed away in Toronto, Ont.

A Welcome to The "Evangelists" Session of Cadets

Conducted by the Territorial Commander and
Mrs. Commissioner C. D. Wiseman

BRAMWELL BOOTH TEMPLE, TORONTO

Saturday, September 16th

7:30 p.m. — GREAT WELCOME MEETING

Inspiring messages in word, music
and song.

Sunday, September 17th

11:00 a.m. — HOLINESS MEETING

3:00 p.m. — FESTIVAL OF PRAISE

7:00 p.m. — SALVATION MEETING

You are invited to pray for and plan to attend these gatherings.



The cutting of the anniversary cake which marked the forty-third anniversary of the Corner Brook East Corps, Nfld., was cut by Mrs. Mary Rideout, the oldest soldier of the corps. To the left of the group are the special guests for the weekend, Captain and Mrs. Fred Mills and to the right the corps officers, Major and Mrs. Hubert Jennings and Diane Norman.

Newfoundland Corps Anniversary

A SPIRIT of gratitude to God and an enthusiasm for the future prevailed as members and friends of the Corner Brook East Corps, Nfld. (Major and Mrs. Hubert Jennings), met on a recent Saturday evening for a welcome service for Captain and Mrs. Fred Mills from the College for Officers, St. John's, and a party of eight cadets who

conducted the weekend meetings, marking the anniversary of the corps.

Following the meeting a large crowd gathered in the young people's hall for the anniversary banquet. The cake was cut by Mrs. Mary Rideout, who, at ninety-three years of age, is the oldest soldier of the corps. She is in excellent health and attends services regularly.

Two open-air meetings were held on the Sunday as well as three public indoor gatherings with large crowds in attendance on all occasions.

Read This Issue of
The War Cry

Then Pass it on To A Friend

PROMOTED TO GLORY

THE PEN IS STILLED

ENVOY Jack Webster, known to long-time War Cry readers by his initials, J.R.W., which have appeared at the end of many reports and feature articles from Winnipeg and in particular the Citadel Corps, was recently promoted to Glory from the "Gateway" city in his seventy-second year.



The Envoy was born in Dundee, Scotland, where he first linked with the Dundee 2 Corps, becoming a soldier and a handsman. Banding became a love of his life, and following service during World War I, he settled in Winnipeg and became a valued member of the Citadel Band serving long years as the Band Sergeant.

He emigrated to Canada prior to World War I, settling in Montreal and attending the Point St. Charles Corps. He enlisted with a Montreal-based regiment and served nearly four years overseas in a military band.

He took his discharge in Winnipeg and during the remainder of his lifetime gave valued service both in the band, as corps correspondent and as Recruiting Sergeant. He was

honoured by the then Territorial Commander, Commissioner W. Booth, with a certificate for meritorious service, this being presented by Lieut.-Colonel Arthur Moulton.

Following his retirement from regular employment the Envoy was engaged as the Chaplain for the Winnipeg Grace Hospital, a responsibility in which he revelled and with which he met with signal success, many spiritual decisions being registered under his ministry.

The funeral service was conducted by Brigadier Gerald Wagner, who had followed the Envoy in the chaplaincy work at the hospital, and those attending filled the Citadel Corps building. Tribute to the life and work of the Envoy was paid by a life-long friend and fellow handsman, Corps Sergeant-Major Peter McBride. A moving rendition of a favourite song of the departed, "Make me a blessing", was given by Songster Cathy Zarfas. A memorial service was held the following Sunday, led by the Divisional Commander, Brigadier J. B. Meakings.

The Envoy is survived by his wife, a daughter, Jean, (Mrs. Walter Gibson), of Winnipeg, and two sons, Captain Malcolm, of Toronto, and Neil, of Winnipeg.

* * *

SISTER Mrs. Janet Heffernan was recently promoted to Glory from Hamilton, Ont. She was converted in Newfoundland

and was one of the first soldiers to be enrolled at Port Brandford when the Army opened fire there.

She transferred to the Halifax Citadel Corps, N.S. in 1919 and was a faithful

soldier there for forty years. She was an enthusiastic Salvationist and active in many avenues of service until ill health prevented her from doing so. Of a quiet disposition, she served her Lord faithfully.

A memorial service was held in Hamilton, conducted by Lieut.-Colonel Arthur Moulton, who has had long association with the family. He was assisted by Captain Arthur Waters, and Major Margaret Green sang "The Lord is my Shepherd".

The funeral and committal service was held in Halifax, N.S., conducted by Brigadier Len. Knight assisted by Major John Viele. Songster Mrs. Carolyn Collins sang "Beyond the sunset".

Mrs. Heffernan is survived by her husband and family, a daughter being Mrs. Major Fred Howlett (R), of Hamilton, Ont.

* * *

MRS. Lily Coburn, of the Portage la Prairie Corps, Man., was promoted to Glory recently at the age

(Continued on page 15)

— Scriptural Crossword Puzzle —

REFERENCES ACROSS: 1. S. of Sol. 2. 4. Mark 12. 7. Matt. 28. 11. Heb. 12. 13. Ps. 2. 14. Ps. 38. 15. Pro. 17. 18. Ezek. 28. 20. Matt. 23. 21. Jud. 9. 23. Ecc. 11. 24. John. 6. DOWN: 1. Ps. 57. 3. Ps. 102. 5. Luke 22. 6. Ps. 78. 7. Rev. 18. 8. 2 Kings 19. 9. Matt. 25. 12. Heb. 13. 14. 1 Tim. 2. 17. 1 Cor. 15. 20. Zeph. 3. 22. Matt. 16.

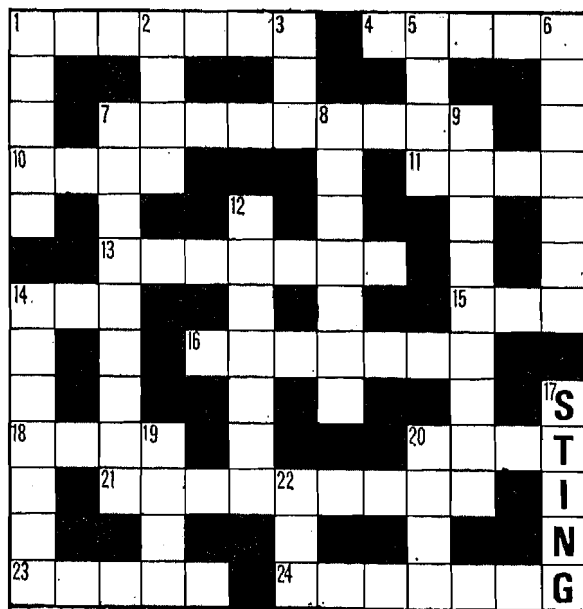
ACROSS

- These appear on the earth when the winter is past (7)
- The scribes loved such seats in the synagogues (5)
- The countenance of the angel was like this (9)
- Put ten in the muddled tie, it's a good way out! (4)
- Pointed instrument or weapon (4)
- The Psalmist asked why these raged (7)
- The Psalmist didn't wish to be chastened in such displeasure (3)
- A liar gives this to a naughty tongue (3)
- Car who hesitated twice gives a purveyor of food! (7)
- Known as the garden of God (4)
- Our Lord spoke of straining at one, and swallowing a camel (4)
- "And have done unto him (Jerubbaal) according to the — of his hands" (9)
- The Preacher said that childhood and this were vanity (5)
- "They see Jesus walking on the sea, and — high unto the ship" (7)

DOWN

- "My heart is —, O God" cried the Psalmist (5)
- A legal document in writing, doubtless! (4)
- This such time to favour Zion was come, declared the Psalmist (3)
- Jesus said that of the man who was to betray Him was with Him on the table (4)
- "They did — Him with their mouth, and they lied unto Him" (7)
- The earth was this with the glory of the angel John saw (9)
- Sennacherib went to live, and was murdered, in this place (7)
- "Reaping where thou hast not sown, and — where thou hast not sowed" (9)
- We must not be carried about with divers and such doctrines (7)
- We should lead a peaceable life in all godliness and this (7)
- Sin is that of death (5)
- Tidy (4)
- "Her judges are evening wolves; they — not the bones till the morrow" (4)
- Such sky at night portends fair weather (3)

Where a dash is printed, the missing word is the required solution. Biblical references are given, to be used if needed.



SOLUTION TO THIS WEEK'S PUZZLE

ACROSS: 1. FLOWERS, 4. CHIEF, 7. LIGHTNING, 10. EXIT, 11. DART, 13. HEATHEN, 14. HOT, 15. EAR, 16. CATERER, 18. EDEN, 20. GNAT, 21. DESERVING, 23. YOUTH, 24. DRAWING, DOWN: 1. FIXED, 2. WRT, 3. SET, 5. HAND, 6. FLATTER, 7. LIGHTENED, 8. NINEVEH, 9. GATHERING, 12. STRANGE, 14. HONESTY, 17. STING, 19. NEAT, 22. RED.

THE MAGAZINE PAGE

How to have a HAPPY PICNIC

THERE once was an aunt who swore off picnics. Also an ant. The aunt was dissatisfied because her family's outings were run-of-the-mill. Same old hot dogs, and lolling around.

The ant didn't so much mind the listless activity. Just those same old hot dogs.

There's little you can do about the apathy—or enthusiasm—for picnics by insects and pests. If possible, avoid them. After all, ants will be ants.

But there are ways to increase your fun while dining outdoors in field or woods.

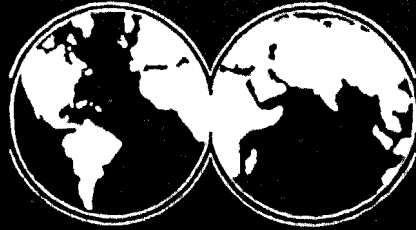
1. That old saying, "plan ahead", is a must for pre-picnic insurance that fun will be had. This involves more than a cursory glance at the weather report. List everything you'll load in the car, then run down this check list before leaving. This avoids that funny feeling we all have the moment we realize something was left behind.

2. Once at the site, seek privacy as well as a shaded level area with water nearby. Don't be satisfied with the first spot you find beyond picnickers who arrived before you. Walk another 20 minutes away to avoid other groups that may come and crowd.

3. Collect all small valuables—pens, loose change, keys—which might slip from men's pockets and place them in Mom's handbag. Perhaps no one ever lost something

(Continued in column 3)

THIS WORLD OF OURS



The poundage production of the frozen food industry will more than double in the next ten years, rising from 11.1 billion pounds in 1965 to 24.6 billion pounds in 1967, according to a forecast made by a computer.

One more interesting forecast was that per capita consumption of frozen foods in 1967, based on an equation which considers population growth as well as frozen food expansion, is expected to be 115 pounds per person per year. This compares with 59.4 pounds per person consumed in 1965.

"That's All for This Meal"—that is the title of an item concerning an electronic device designed by the Constantine College of Technology, Middleboro, England, and which, although no larger than a hearing aid, and when clipped to an animal's ear, may enable feeders to feed their cattle automatically and, at the same time, regulate the feed intake of each animal.

In most conventional feeding systems, as is well known, it is possible for the more aggressive to push weaker ones out of the way. Now, with the use of this new electronic gadget, the device would be adjusted to a pre-determined amount of feed and when each animal has eaten its share, impulses from the device would

activate and close off an electronic valve attached to the automatic feeder. If an animal attempted to eat from another feeder, the valve there, so it is said, would not open. Thus, over-eating would be prevented.

A pint-size refrigerator eighteen inches long and 8 inches wide that can be held in one hand is creating temperatures as low as minus 453 degrees F. The device can hold ultra-low temperatures 2,000 to 5,000 hours—two to three times longer than previous methods. It is operated in a vacuum chamber and has only three moving parts.

Carguard, a new rust inhibitor, applied to rock salt, has cut the body rust of automobiles up to 87 per cent in recent tests. The inhibitor turns the rock salt canary-yellow.

Soldiers in water-shortage areas may one day get emergency drinking water from the exhaust gases of trucks. About one pound of gasoline can be converted into one pound of water, which otherwise would be lost in the atmosphere in a gaseous state, tests have shown.

The rotation time of the earth is not twenty-four hours, but twenty-three hours, fifty-six minutes and 4.09 seconds.

(Continued from column 1)
valued at one of your picnics, but why spoil your perfect record?

4. Try leaving the sandwiches behind for once. Fix a tasty shish kebab. Chunks of different meats, cheeses, tomato and onion on a green stick are as much fun to eat as they are delicious. Outdoor basting has many advantages. For example, the same leg of lamb cooked in an indoor oven adds much zesty flavorsome taste when done on a spit over an outdoor charcoal flame. The reason: self-basting on an outdoor turning spit means that not all juices run off the meat. Rather, they slowly wash around the flesh, clinging to it and keeping it juicy at all times.

5. Plan your activities to help maintain a leisurely mood. It softball's your group's forte, encourage the game of catch or fungo-hitting for before mealtime, or while cooking. After dinner, relax. Read, listen to the radio or "sing along".

6. Don't begin packing too late! Depending on the size of your group, start to leave well before it gets dark. This also gives you more time to recover items lost during the day.

Did you know . . .

That Moroccan and Greek fishermen have long guided their boats to a predetermined spot in the Mediterranean to take aboard a supply of fresh water? At this point, fresh water springs send water to the surface of the sea that is practically uncontaminated by salt.

That New York City uses up more than 1,000,000,000 gallons of water every day.

That if they dried up, the oceans of the world would yield 4,500,000 cubic miles of salt—or fourteen and one-half times the bulk of the entire continent of Europe above the high water mark.

That it takes 270 tons of water to make one ton of steel, and 4,700 tons of water to make one ton of synthetic rubber.

That some modern life rafts are equipped with a compact solar still which produces fresh water from sea water by means of the sun's energy.

That three-fourths of the globe is covered with water. Of this, ninety-seven per cent is contained in the oceans.

That the oceans contain 3.5 per cent salt. This rules them out for human consumption, for the body can't tolerate more than two per cent.

Riding on Air

EVERY motorist, in varying degrees, drives "by the seat of his pants", according to the Canadian Highway Safety Council. The average motorist can sense variations in the normal operation of his vehicle. This is one factor in making a drunk or impaired driver dangerous; he loses that ability to feel or sense his car as he drives.

One of the things a motorist senses is distortion of the signal he is getting from the tires. He may think it is the wheel itself, possibly the steering, but a tire that is not properly doing its job will make itself known. When this happens, the driver should make an instant check, or, better, stop at the first service station or garage and have the tires thoroughly checked.

Motorists get increased tread life when tires are properly inflated for the load being carried. At lower speeds, tread life is extended and the owner reaps bonus mileage. As speeds rise, tread wear accelerates and the owner pays the penalty of lost mileage and higher per-mile cost.

Tires should be kept properly inflated, for both safety and economy. Motorists, to lengthen tire life, must avoid "dive" or "swerve" on braking. Tires that are worn are prone to skidding. The only remedy for that is replacement of worn tires with new ones. Motorists must know and respect the tires on their cars.



Living in the dog-house seems to be a happy experience for this little dog, perhaps because he knows its only for a short time. Just whether he is guarding the mail or waiting for a certain little boy or girl to come running for a birthday present is not certain. In any case it is certain that he is well cared for and healthy. Remember to be kind to animals at all times, even if you find one in your mailbox!



MUSIC is flooding this country today, and many Christians think it's time to start building dikes. An endless stream of musical sounds seep into home hi fi's and cars, and is piped into the inner sanctum of the supermarket and barber shop. In line with a growing culture boom, more money is spent on going to symphony concerts than baseball games. Millions of youngsters in North America toy with trumpets and cellos as well as marbles and yo-yo's.

This greater availability also makes possible greater choice. The recent surge of AM and FM radio and the record industry means you can get about as much of any type of music as you can stand: Bartok string quartettes or the Dave Brubeck Quartette, Frank Sinatra with a swing or Joey Dee with a twist.

It seems impossible that at one time almost every note of music in the Western world was bottled up in the Church. It was the only place a musician could earn three meals a day, and the only place a peasant could ever hear well-polished performances. The reformation was one of many forces which siphoned music off into society.

Today it's difficult for a Christian to know just what to do about music, and where to build those dikes, if anywhere. The techniques of popular music have infused much music billed as "sacred". In secular music, it seems reasonable that a Christian should be selective, just as he is in reading matter or other amusements. But music—when it has no words attached to tell its "meaning"—is a more subtle area, because a ribbon of sound is the most abstract of artistic media. Music carries no meaning except what we give it ourselves, in stark contrast with literature, and even painting. (It's easy enough to extract the message from the profound religious portraits of Rembrandt or the fleshy altarpieces of his contemporary, Rubens.)

To make musical choice easier, the temptation is to create a set of absolutes as one Christian high school did. Students were prohibited from radio listening, which left records—easily controlled—as the only source of music. An administration-approved list of composers was handed out and students were forbidden to listen to anything else. Giants of religious music like Hindemith and Stravinsky were conspicuously absent, as were a lot of lesser composers of worth.

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(That's one of the problems of an "allowed" list, rather than a "prohibited" list such as Roman Catholics present on books: you're bound to forget somebody.) The list also enshrined some of the greatest perverts of history (Tchaikovsky, Wagner) as well as Chopin, who never had a religious moment in his life, at least musically.

Another approach is to take a certain facet of music and suggest that it's a source of trouble. Music's five building blocks are *form*, or structure; *colour*, or choice of sound and tone quality; *melody*, the most prominent musical thread; *harmony*, the chords which support the melody; and *rhythm*, the organization of music over time.

Form bothers few people. *Colour* remains unscathed despite Paul's adjectives about certain instruments

The Christian and Secular Music

Is modern secular music unChristian? What standards do we have to judge it? Dick Osting suggests a fresh approach.

in his first Corinthian letter. (The gong is "noisy," the cymbal "clanging," the flute and even the heavenly harp are "lifeless," as translated in the RSV.) And *melody* is certainly the most popular of all musical factors. That leaves the two villains:

Rhythm is linked with dancing and sensual pleasure in general, and brings statements such as "syncopation is of the Devil," despite the fact that the organist's Bach prelude that morning was laden with such devilment. The worshipful words in the Psalms were probably all set to music when they were written, and some have the emotional flair, throbbing rhythm and repetition of words we associate today with pop music (for example, Psalm 47:6, 7).

Of course, rhythm is a matter of acquired taste, which brings us to another format for condemnation: cultural origins. One nationally-renowned evangelist criticizes rock 'n roll because "it originated in the demon-worshipping dances of the jungle" such as his missionaries find in South America. Another spokesman traces it to another continent: "... a satanic onslaught on our youth which originated in the demon-worshipping dance of the African jungles." Musicologists would dispute both interpretations, but the point is that musical material from a non-Christian culture is condemned. This gets to be tricky, because it's difficult to relate a particular rhythm pattern to a spot on the map. And, since Christianity is truly a world religion, there are actually no non-Christian cultures, just non-Christians. In other words, such writers castigate what is different from our culture, not what is essentially unChristian.

That fifth element, *harmony*, also carries emotional associations. Thus, a Christian college president remarks that minor keys are unhap-

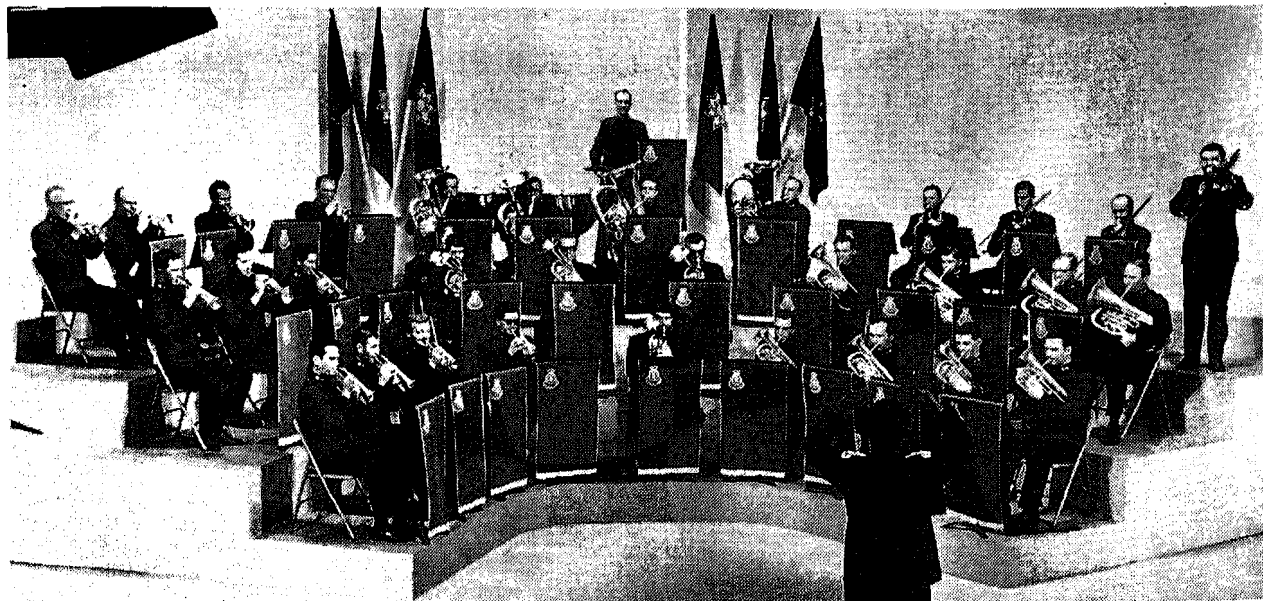
py, therefore unChristian; an evangelist warns that modern chords express a confusion of the mind which is unChristian.

Modern harmony, called "dissonance" by those who like it, and "discord" by those who don't, is a case of a particular culture opposing its own artists, rather than those of a different culture. "Discord" is the popular verdict because listeners are usually about a half-century behind their composers. Read the reviews written when some of the masterworks came out! Beethoven's 3rd was considered grounds for commitment to an asylum. Ravel's harmonic creation in the "String Quartet in F Major" was described as "making chords out of any notes that happen to be lying around".

Another area which is more important to Christian selectivity than any mentioned so far is music's effect on human emotions. Pop music, WMBI's John Rader said, is often plotted to be sensual and stems from elements which aren't Christian. In his opinion, however, this isn't true of the classics: "Probably classical music expresses man's broad emotional capabilities more than any other medium. We get strong feelings of anger, strength, love, and so forth. The pleasure involved is not necessarily sensual release, but peace."

Music's emotional dynamite also bothers David Smart, head of composition at the Moody Bible Institute. He told of running an experiment at the piano while young people at his church played musical chairs. He was able to vary the way his victims walked by using different classical excerpts. A humorous produced skipping; a largo, lethargic wandering. "The adult response to music is just as great, but it's covered," Smart maintains.

(To be concluded)



The Earlscourt Citadel Band, Toronto, was recently filmed and recorded for future appearance on The Living Word series of television programmes, produced in Toronto by The Salvation Army. This is the first time that a Canadian Salvation Army band has been used in this way.

Successful Music Camp Convened

WITH the temperature in the high eighties and the camp facilities strained to the limit the Saskatchewan Divisional Music Camp convened recently at Beaver Creek. Musical leadership was given by Captain and Mrs. Arthur Shadgett and Singing Company Leader Mrs. M. Boys.

Early in the week the campers travelled to the Saskatoon Kiwanis

Park for a musical programme, the chairman being the local Public Relations Officer, Major John Carter. The wife of the Divisional Youth Secretary, Mrs. Captain John Wilder read a Scripture portion, the student groups participated and a vocal number was rendered by the male faculty members.

The Sunday morning meeting of camp was led by Captain Shadgett, Captain Wilder bringing a challenging message.

The final programme and presentation of awards followed in the afternoon. Theory award winners included Benny Janzen, Lenora Janzen, Bob Polsom, Deborah McFarland, Gordon McFarlane and Miriam Carter, while Bible prizes went to Cathy Schiffner and Marilyn Paul.

Instrumental prizes were won by Marilyn Paul, Linda Bender, Audrey Janzen and Abram Dreidger while vocal awards went to Miriam Carter and Barbara Neuberger. A special award, made available by Captain and Mrs. Shadgett to the most popular student, was presented to Marilyn Paul while Patricia Cobb emerged as the honour student.

Guest faculty members were Bandsman and Mrs. Murray Shadgett, of Peterborough, Ont.

VISITORS PARTICIPATE IN CORPS MEETINGS

AMONG the summer visitors who have participated in worship at the North Toronto Corps, Ont. (Captain and Mrs. Bramwell Tillsey) have been Mrs. Commissioner Norman Duggins (R) who gave a cheery testimony and Louis Capson, a student at Yale University, who held the attention of all as he told of his religious upbringing and his rebellion against it but the Holy Spirit's use of a dramatic presentation to effect his complete surrender to Christ. Others who have taken part include Brigadier Peter Gorrie and Captain Ivan Robinson.

Meetings during the officers' furlough have been led by Captain and Mrs. Stanley Walter and Captain and Mrs. Earl Robinson, of the Training College.

After a series of wet Sundays, meetings have been held recently behind the retired officers' residence. On a summer Sunday afternoon members of the young people's band of the corps participated in a programme with the Featherstone County Boys' School Band, of England.

Farewell gatherings have been convened for Bandsman and Mrs. Arthur Cameron and Captain and Mrs. Eric Kitchen. Bandsman Cameron, who has been transferred to another Ontario city, has given many years of faithful service in the corps.

Welcomes have been extended to Brigadier and Mrs. Wilfred Kitson (R), Sister Ethel Bolt and Major Doris Fisher, the latter having returned after a period of service in the U.S.A. Western Territory.—H.P.W.

PROMOTED TO GLORY

(Continued from page 12)

of seventy-five. She was born in St. Marks, Man., and resided in the Portage la Prairie district all her life. She was an active member of the home league, making a fine contribution.

The funeral service was conducted by the Commanding Officer, Lieutenant Joan Lawlor, who was assisted by Lieutenant Anne Head. Mrs. Coburn is survived by her husband, Victor, a daughter, Ruby, and four grandchildren.

BANDSMAN James Critchley Sr., of the Guelph Corps, Ont., was promoted to Glory recently in his eighty-eighth year. He was converted as a boy of fifteen in a meeting in England. He came to Canada in 1904, settling in Sydney Mines, N.S., where he linked with the Army in 1906 and became a bandsman in 1910.



He moved to Guelph in 1941 and played in the local band until his retirement in 1955. He moved to Hamilton in 1959, but retained his soldiery on the Guelph roll. He loved to man a cheer kettle during the Christmas effort each year, as he did until his eighty-seventh birthday.

The funeral service was conducted by the Commanding Officer, Major Fred Brightwell, Mrs. Major J. Worthylake (R) paying a tribute to the life of the departed.

BROTHER Sam Clarke, of the Rexdale Corps, Toronto, was recently called "home". He was for many years a soldier of the Dovercourt Citadel Corps where he served as the Colour Sergeant and as a songster. He was well known in the Salvation Army industrial department where he worked for some twenty-five years.



He transferred to Rexdale in later life and ill health made it impossible for him to assume active responsibilities. The funeral service was conducted by the Commanding Officer, Captain Fred Jackson. Mr. Clarke is survived by his wife, a son, Gordon, and a daughter, Evelyn.—M.M.



ABOVE: The "B" band of the Saskatchewan Divisional Music Camp is seen playing during a programme in Kiwanis Park, Saskatoon. RIGHT: The faculty of the Saskatchewan Music Camp with the Music Director and Mrs. Captain Arthur Shadgett and the Divisional Youth Secretary and Mrs. Captain John Wilder.



LEFT: Captain Arthur Shadgett presents the honour student award for the Saskatchewan Music Camp to Patricia Cobb while Captain John Wilder looks on.

TORONTO BAND SCHEDULES A BUSY SUMMER PROGRAMME

AN unusual number of extra-curricular engagements helped Earls Court Citadel Band (Bandmaster Brian Ring) to maintain a keen edge throughout the summer months.

In June the band provided music for the latest series of Living Word TV programmes and thus became the first Canadian band to appear on the Salvation Army's locally-produced but widely-distributed TV programme. Some fifteen hours were required to tape and photograph twelve band items—all in colour. Included in the taping were the march, "Star Lake"; bass-trombone solo, "The passing years"; cornet

trio, "Sweetest Name" and the hymn setting, "Llanfair".

Later in the month, the band assisted at the Province of Ontario's Centennial Inter-Faith service at the provincial parliament buildings, Queen's Park, Toronto. In addition to accompanying the hymn-singing, the band presented a short prelude of music. Salvationist representatives were Lieut.-Colonel Willison Pedlar and Lieut.-Colonel Alfred Simester.

In July, the band, led by Deputy-Bandmaster Arthur Dean, took part in the Knox Presbyterian Church mid-week adult fellowship service. One of the highlights—in honour of the nation's 100th birthday a few days previous—was the singing of O Canada by the audience of 600, accompanied by band and organ. Guest speaker, Reverend Ian Rennie of Vancouver, spoke on the history of the church in Canada. At the conclusion of the evening, the band and congregation moved into the street for the closing hymn and prayer.

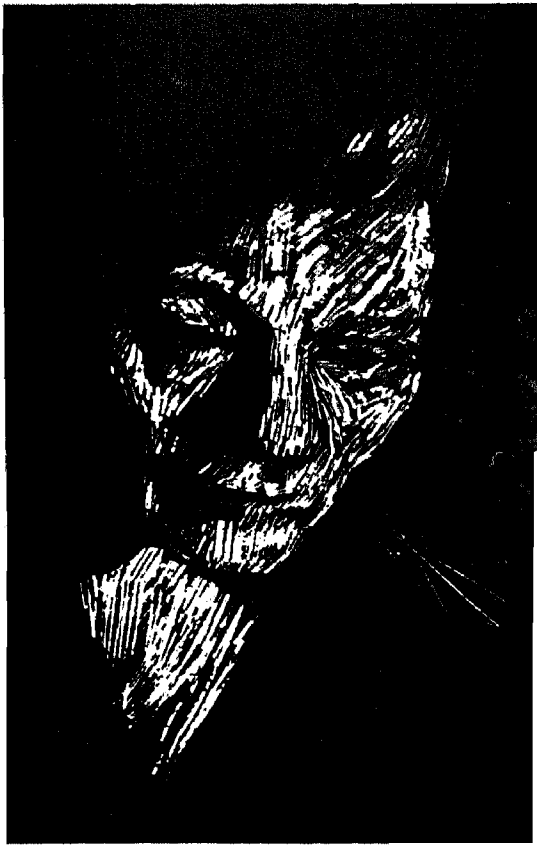
The band now has its sights set on its mid-September trip to Expo 67. Here, as part of the Salvation Army's contribution to the world fair, the band will present two programmes at Expo, two others, in Montreal Citadel and Dominion Square, and participate in the Sunday morning service at Montreal Citadel.

FIRE AT MEDICINE HAT

ALMOST half of one of the main business blocks on Third Street, Medicine Hat, Alta., was wiped out by a fire last month.

Shortly after midnight The Salvation Army began to operate a coffee supply for the fire department and police force; this continued until well after 5 a.m. Further refreshment was provided for clean-up crews. Close to a hundred cups of coffee and two cases of soft drinks were supplied.

During this devastating fire added sorrow came to this community when one of the fire department captains passed away at the scene of operations. Envoy Van Schaick contacted the widow and family and a letter of sympathy was also sent.



John

THE UNLOVED

THE STORY SO FAR: John Louis is born in a Genevan tenement, in conditions of wretched poverty and neglect. His mother dies because of his father's cruelty, and the boy loses the sight of an eye because of the hereditary consequences of his father's evil life. The lad is put in a charitable institution where his lot is worse than before. His appearance is repulsive, he is ill-treated and learns many bad habits. He develops a hatred of mankind. Put to various jobs he pilfers, lies and cheats. Finally, from foster-parents who made a slave of him, he runs away and takes to the roads. He acquires a police record. NOW READ ON.

AFTER Ernest Tournier had dismissed me from his farm because of the loss of his cow through my drunkenness I set out on tramp again. It was really a relief to be away from that good family which gave me an inferiority complex. My escape from Frances Labriolle, the woman with the pathetic faith that I would "turn over a new leaf" and, incidentally, marry her and settle down was another relief. I had never felt that her sentimental plans could be fulfilled and now I was back where I belonged—in the gutter.

Soon, as a change from cows, I turned to pigs—like the Prodigal Son. With a number of fellow-wastrels, I had been pilfering and begging from village to village when we encountered a parson—a "sword of the Lord" type, a hard man who believed in work and rigour and no softness.

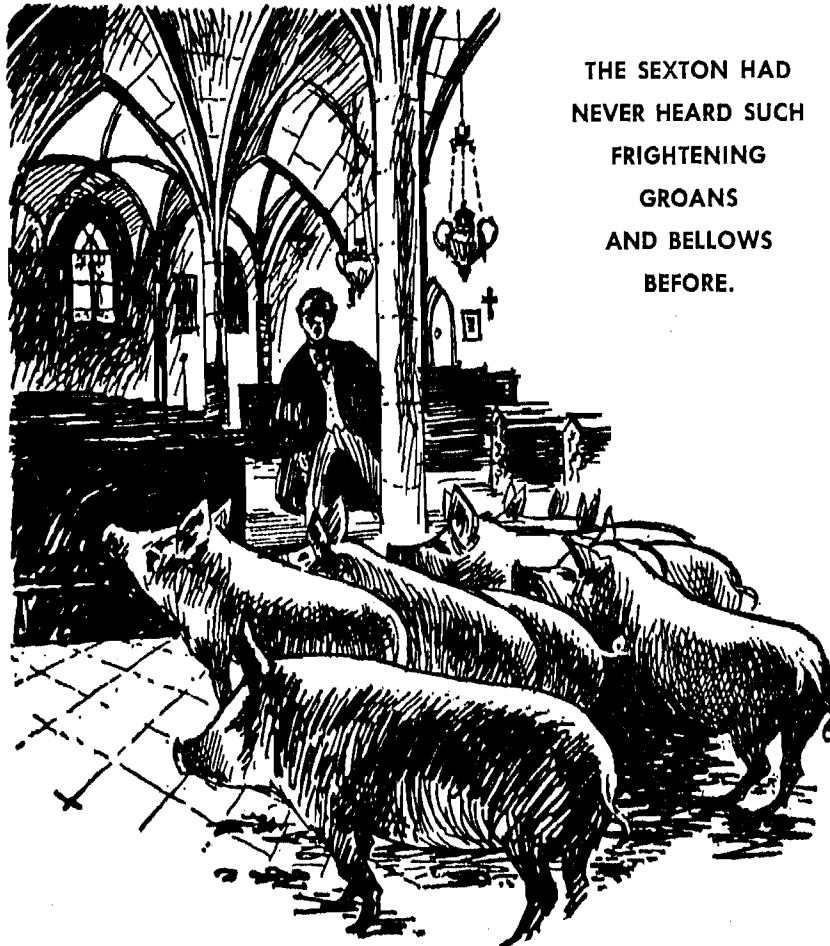
This modern Gideon did not like our ways and told us so. We expected that such a man, wearing such a cloth, would be easy for a soft touch. What is the reason for the existence of religious people if not to make life easier for the likes of us?

This parson turned us away with admonitions to work hard and be honest—ugh! He became to my mind the symbol of rich luxury and exploitation of the poor. I determined to get even with him.

Herd of Swine

We met a herd of swine. They were, like us, far from home and lost and careless. I suggested that we take the pigs to church, the hard-hearted parson's church. Grunting and screaming protests the aggrieved animals were persuaded, with kicks and blows, to enter the church.

Because it was Saturday evening the citizens were in the town about their innocent occasions. The parson was engaged in the preparation of a forthright sermon for the following day. So we left the pigs in church while we went to a nearby wine parlour.



13. COMMOTION IN CHURCH

THE SEXTON HAD
NEVER HEARD SUCH
FRIGHTENING
GROANS
AND BELLOWES
BEFORE.

When the sexton attended to the heating apparatus he heard frightening groans and bellows. He had never heard such noises in church before. He looked across at the tombstones and, as the weird cries rose again, he ran to the parsonage.

Sceptical at what he believed were the sexton's silly imaginings the vicar strode toward the church door. He was stopped in his tracks by the strangest din he had ever heard in church. It was as if a legion of souls were in torment!

"We must not be carried away by our fancies," the parson said. "It is some poor imprisoned cat, or dog."

"There never was a cat or dog able to make such a commotion," said the sexton.

"Go around to the side door. It may be some sort of joke. I want to discover the people concerned," said the good man. Nervously the sexton went up the side pathway again and let himself into the church. The parson heard him fumbling with the lock.

Then the parson was bowled over. The pigs were leaving the church with greater expedition than any congregation had ever done—even on the coldest day after the dullest sermon. Down went the good man, like a skittle in a bowling alley.

"It must be foolish children who have done this thing," said the sexton.

"I do not believe that any of our village children could be so wicked. It is sacrilege. It is punishable by law," said the parson fingering his bruises.

Just then the village constable came by:

"Samuel Bouleau has reported the loss of eight pigs," he reported and was forthwith stunned by an outburst of indignant description of such pigs as had never existed before—what despoilation, what damage, and in church, too!

"There are villianous strangers in the parish," said the parson. "There was that one-eyed man, last night. I did not like the look of him."

"The one-eyed man," said the constable. "That is John Louis. No one likes the look of him. There is no need to look any further for the culprit," and he pedalled away to apprehend me.

But before the alarm was published I was gone. My revenge was sweet to me.

It did not occur to me that I had profaned the church of God. For God I had no time: I was sure He had no time for me.

(To be continued)

NATIONAL CONGRESS

Toronto, Ont.

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By Lieut.-Colonel Bernard Watson